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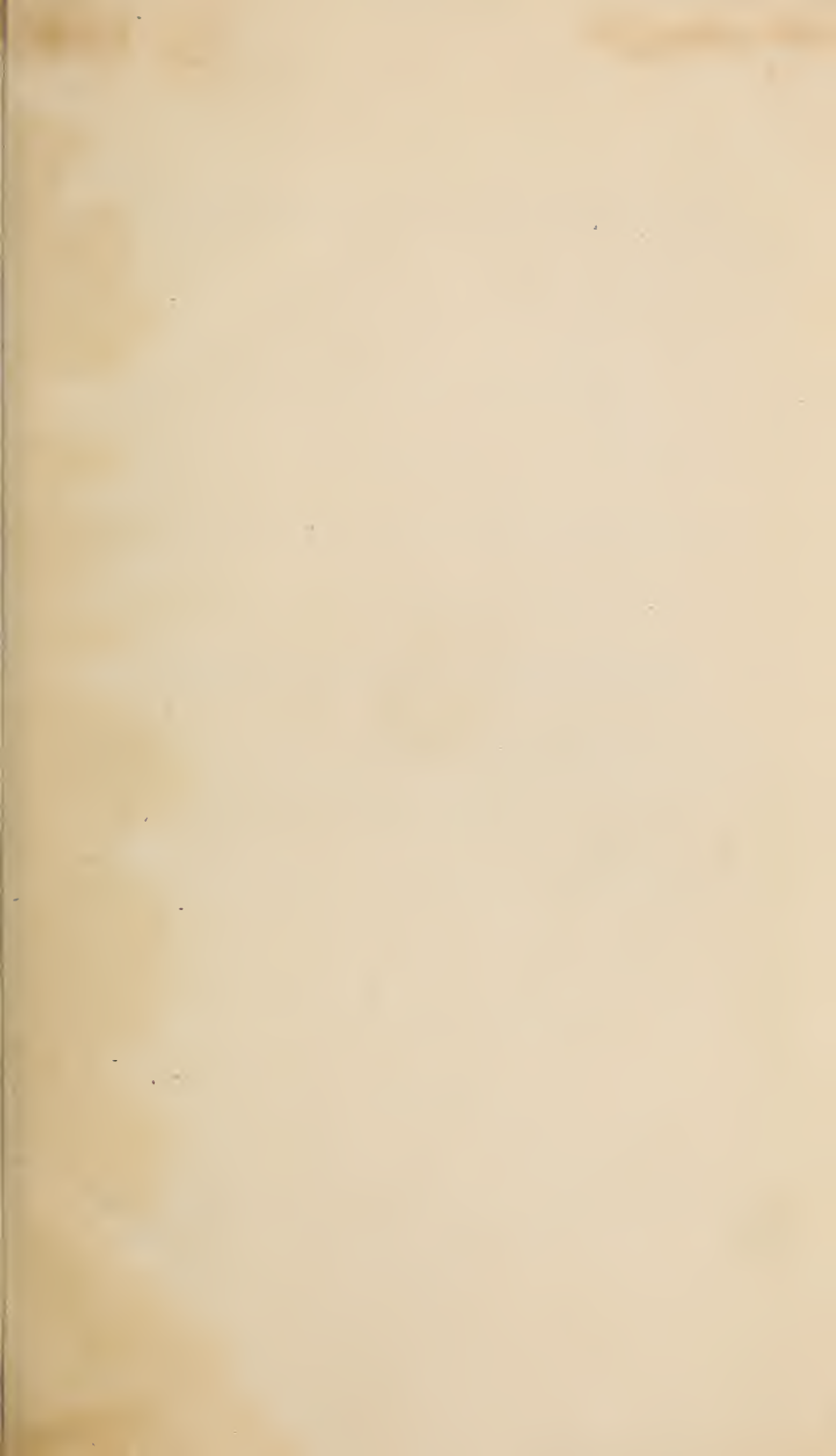
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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

OCTOBER, 1827.

MEMOIR OF THE REV. STEPHEN
SCHULTZ.

No. XII.

THE following particulars are extracted from the account of a journey, which Mr. Schultz made from Koenigsberg to Halle, in the year 1746.

Jan. 23.—We intended to go to Labun to-day, but by the time we reached Linde, it was quite dark. We therefore went to the only inn in the place, to see whether we could obtain lodging for the night. Finding some Jews there from Poland, we remained for their sakes, though neither beer nor bread were to be had, nor any thing else, except some bad water, which nobody would drink. But having spoken a great deal to the Jews, I became so exceedingly thirsty, that I was obliged to drink the foul water, and thanks be to God, it did me no harm: to add to our difficulties, we were obliged to sleep upon the ground; and it froze very hard.

My conversation with the Jews was chiefly on the wretched state

of their nation, and their great ignorance. After this, I endeavoured to shew them the worthlessness of their pretended means of atonement, and to point out to them the true and only one, for which purpose I expounded to them Isaiah xliii. and liii., and Zech. xiii. They were not obstinate. Once only, one of them said to the Rabbi, "Stay, you go too far." The same person afterwards arose from his straw, and coming up to me, said, "Pray, Sir, is it right to worship images?" I answered, "To worship Jesus as the King of Glory, is right and necessary, but not by means of images." We then continued speaking a good while upon the sin of idolatry, as practised both by Jews and Christians.

March 7.—We reached Berlin, where we lodged with the Rev. Mr. Muller, who told us, amongst other things, that a short time since, a Jew brought him a medal, on one side of which were these words: "The hope of better times, when will it be accomplished?" But on the other side the following: "It requires better people,

where are they?" Having looked at the medal, Mr. Muller said, "My dear friend, this requires consideration both by you and by me;" and he then addressed him on the necessity of seeking eternal salvation. Another Jew asking Mr. Muller whether he had any thing to deal in, answered him, "Yes, I will sell all my sins; will you buy them?" The Jew said, "They will not do for me." Mr. Muller replied, "No, surely you cannot take away my sins, but what a good thing it is, that there is one who takes away all my sins, and instead of them imparts to me all his righteousness and holiness." The Jew said, "I know, Sir, whom you mean, but I am not learned enough to reply to it; that is for the learned." But Mr. Muller shewed him that the subject ought to be considered by every man. The Jew then went away. I observed to Mr. Muller, "We must go on casting the hook into the water, until at length a fish be caught; your endeavours will not be in vain."

March 15.—We left Berlin, and arrived at Halle the following day; and on the 27th March I resumed my Biblical Lectures to the Students.

April 19.—In the morning a Jewish proselyte from Hamburgh called upon me; he was full of prejudices against Christians, some of which I refuted. For instance, he pretended that Dr. Callenberg's institution was properly for maintaining proselytes; for which purpose he received great sums of money, but did not expend them as he ought. To this I replied as follows:—

1st. That Dr. Callenberg's institution was never intended for the maintenance of proselytes; and

much less for such vagabonds, as in order to impose more successfully on Christians, assume the name of Christians, and thus bring a reproach upon the honest and true proselytes from Judaism.

2dly. That the small sums of money which Dr. Callenberg has received for the support of a few needy proselytes, is not intended to confirm the sloth of those who profane the holy name of Christ by their scandalous lives.

3dly. That Dr. Callenberg has hitherto got nothing for all his trouble, but blame and reproach from many ungrateful, wicked, and pretended converts.

4thly. That the greatest part of the contributions received for the institution is spent in printing tracts, and in defraying the expences of Missionary journies, which do not leave much for proselytes, though we studiously avoid every expence that is not absolutely necessary.

5thly. That if, therefore, Dr. Callenberg does give any thing to travelling proselytes, they ought to consider it as a gift of love, and to receive it thankfully, and not as if it were due to them; and that proselytes ought, so long as they are able to work, honestly to labour, that they may provide for themselves, and not be burdensome to Christians: and that, if they earnestly and sincerely sought first the Kingdom of God and his Righteousness, all these things would be added to them.

June 2.—Mr. Bennewitz arrived here, being resolved to follow the call of Dr. Callenberg, and to undertake Missionary journies amongst the Jews. Being a native of Poland, he understands and speaks the Polish language, which will be of great use to us, if in

the course of next year we go into Poland.

June 9.—In the morning early I set out with my new fellow traveller for Hessen and Westphalia. Dr. Callenberg accompanied us to Fresenibz, where we met some travelling Jews, to whom we found opportunity of speaking upon the truth of Christianity. On the road between this place and Coethen we distributed several tracts to Jews whom we met. Before we left Halle, I had sent 1500 tracts to some of the chief cities, which we intended to visit. During our short stay in Coethen, I called on my late fellow traveller, Mr. Manitiu, who is the Court Chaplain.

June 10.—In the forenoon we arrived at Stacken on the Saale, where we called on the Rev. Mr. Hermann, who was very much pleased to hear that the institution prospered. He said, that he often bought something of the Jews, in order to find opportunity to speak to them on the subject of religion; that they often cheated him, for which he reproved them, shewing them that he was aware of their conduct, but that he had borne with it hitherto, for the sake of winning them over to the consideration of spiritual things. Mr. Hermann was of opinion, that the Missionary of this institution must have *vocationem internam*, or he will not succeed: from our success among the Jews, he draws the consequence, that we have *justam et legitimam vocationem*. He added, "This is most necessary, for you have to encounter many more temptations and trials, than those have who serve Christ in the Church, and may sometimes be so circumstanced, that none who have not experienced the like

temptations, can give you any advice: at such times the inward testimony of the Holy Ghost is requisite. For these reasons, it is most necessary to take care that unexperienced, and young men be not admitted to this work." He invited us to dine with him, but being in haste, and as there are no Jews living in the place, we took leave of him, endeavouring to cross the Elbe by day-light, to Deetz. The following night we were obliged to lodge at Wollin, where our supper consisted of bread and cheese, and some sour beer; notwithstanding which, I perceived no discouragement in my fellow traveller, but rather an eager desire for conversing with those Jews who met us; which gave me reason to hope, that I should find him a faithful assistant.

June 12.—We arrived at Brandenburg. Early the next day we went to the synagogue. Soon after we had entered, I asked a man which was the *Parasha*—lesson for the day? He answered, *Korach*, i. e. that part of the law which contains the history of the conspiracy of Korah, Dathan, and Abiram. An old Jew, called Israel, desiring to see my Bible, I gave it him. When he was turning over the leaves, I said to him, "You do not find the right passage." In the *parasha* it is said, "And he (Aaron) stood between the dead and the living, and the plague was stayed."

He. What do you mean by that?

I. You pretend that there are thirty-six righteous persons among the Israelites; if this be the case, they are standing between the dead and the living; why then is the plague not stayed?

He. Magepha (plague) is not galoth (exile).

I. Magepha is a plague inflicted by God on Israel as a punishment, and galoth is a punishment inflicted by God on Israel. Whether therefore punishment under different circumstances be called a plague, or banishment, yet it is a punishment, a curse, and not a blessing.

A Jew, of the name of Nathan, interrupted us, by saying to the old man, "Why are you *metamme* the synagogue with the *erel*?" that is, "Why do you defile the synagogue by speaking with one who is uncircumcised?" Israel answered, "Why, we are doing nothing evil; it is the Word of God we are speaking of." I said, "This man blasphemes God; for he says, that conversing on the law of God defiles the synagogue." Upon this, he returned to his place. Israel said again, "The prayer of the thirty-six righteous persons is only intended for our preservation, among so many nations, lest we be totally destroyed." I replied, "that for this purpose we did not want the thirty-six righteous persons, for the animals in the fields are also preserved." A young man of about eighteen years of age said, "If we could keep one Sabbath rightly, it would soon be better with us." I said, "There is some truth in this; but consider what is required for the due celebration of the Sabbath; you are not able to keep it."

He. That is true, we cannot rightly celebrate the Sabbath in *galoth* (exile.)

I. Then you cannot be delivered by that means; but consider, where in the Scriptures has God promised to bring you into the land of Canaan for keeping the Sabbath; this

is not possible, unless he revoke the law of Moses.

Several Jews came near to hear what was going on. The young man asked, "By what means then can we be delivered?" I replied, "Moses and the prophets have given you this good counsel; Let us hear Moses first." I then explained to him Deut. xxx. 1—7. But when we proceeded to the Prophets, Nathan came again, and with great tumult, drove the people away, scolded me with great harshness, and endeavoured to push me out of the door. The others became silent, but remained standing, and watching how it would terminate. The zealous Nathan, at length said to me, "You are cursed, you have not the commandments."

I. Who is accursed; he who has not the commandments, or he who has them, but does not keep them? It is because you have the commandments, and do not keep them, that you are now cursing.

He. You eat *Chaser* (swine's flesh); you are accursed.

I. And you are a *Chaser* (swine); to you it is forbidden, and yet you have eaten it; therefore the curse, Isa. lxvi. falls upon you.

He. See, on my forehead are God's commandments written, (viz. what is called *Thephillim Shel Rosh*, or the phylactery of the head).

I. Then the curse is written on your forehead; for there it is written, "Cursed be he that confirmeth not all the words of the law to do them."

He. You are the serpent, you intend to bruise my heel, but I will bruise your head.

I. This is accomplished in you already, for you have the spirit of murder; your father was, and still

is a murderer. He has bruised my Messiah's heel; but in this very act his head was bruised. Now, my King, the Messiah, is exalted to the right hand of God, and rules all things, and intercedes for me; but you rove about in the world like a serpent's tail without a head; you are a fugitive and a vagabond in the earth; the rustling of a leaf terrifies you.

He then attacked me, and pushed me away, saying, "You must know that I am not afraid of you."

I. And you also must know that I am a Christian, and not under you; but that you are in captivity under me; if a hundred soldiers were to enter your synagogue, and make a disturbance, you must submit to it; but I do nothing but give you good advice, how to save your soul.

After this he returned to his place. I cried after him, "Now you see, you are frightened by the rustling of a leaf," (perhaps because I mentioned soldiers). We all went out, except Nathan. Israel and the young man resumed their conversation with me concerning the sonship of Messiah, and the Holy Trinity. "After all, (said the old man) a Jew who is baptized has both baptism and circumcision; when he comes to the gate of heaven, Abraham looks for circumcision, and Peter for baptism; but when a Jew dies, Abraham says you are circumcised, you belong to me, and with this Peter is content. On the contrary, when a Christian dies, Peter says, You have been baptized, you belong to me, and with this Abraham is content. But when a *Meshummed* (a baptized Jew) comes, Abraham says, He has circumcision, he belongs to me; Peter says, But he

also has baptism, therefore he belongs to me. Then Abraham says, We have now lived so long in peace together, why should we quarrel about that fellow, let us not admit him at all into paradise. Then they both thrust him away, and no account is taken of him." I answered, "This is a fiction that has no sense in it. But how will you fare? You have broken the old Covenant, Jer. xxxi., and despise the new Covenant; and you do not seek the sure mercies of David; and the way of peace you know not, Isa. lii. You daily sin by transgressing the law; you have no real means of atonement, for those means which you think you have, do not stand in the judgment of God; you are deprived of the blood of sprinkling, and the water of cleansing; pray, how can you, in your uncleanness, stand before the Lord of Hosts?" He shrugged up his shoulders, saying, "Who can have it better than he has it?"

I. You might have it better, but you will not; you are advanced in age, therefore I advise you to reflect betimes, before it is too late.

He. How can it be too late?

I. As the tree falls, so it lies.

He. Then you don't believe in a resurrection from the dead?"

I. Did Solomon disbelieve the resurrection from the dead?

He. No.

I. Then neither do I deny it by quoting the words of Solomon; but what I intended to say was this, that unless you repent in this life, and sincerely turn to God, and obtain mercy from him, you will in vain expect mercy after death.

He. After death there is still a purification. What has been neglected here, may be recovered there.

I. This is a vain hope: I advise you not to rely upon it; for it will surely fail you.

I gave him some tracts, which he promised to read.

The Jew Nathan, is the man who wrote to the Jews, telling them that Messiah would come in the year 1740. He therefore fasted much, squandered his property away, and thus brought himself to the greatest poverty. His prediction, however, having failed, the Jews consider him a liar, which troubles him much. He rejects some Jewish ceremonies, fasts frequently, remains day and night in the synagogue, and constantly wears the phylacteries on his head and hands; at the same time, he is very much enraged against Christianity, and endeavours to prevent all conversation on the subject. I call him Nathan, the wicked; or, as the young man mentioned above, *Nosen harraghzen* — Nathan the quarreller — to distinguish him from another Nathan who lives here, but is more peaceable."

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REPLY TO MR. S. NEWMAN'S LETTER  
TO THE FRIENDS OF ISRAEL\*.

Dear Friend,

THE spirit in which you have addressed the friends of Israel, calls for a reciprocal feeling on our part, and I am assured that I speak the sentiments of all the friends of Israel, when I certify to you, that we all feel grateful, both for the manner in which you have addressed us, and for the candour with which you have stated your own sentiments. Judging from your spirit, I feel, that if we have a *misunderstanding*, it is only a

*misunderstanding*. As far then, as the subject of your letter extends, I propose, to render my own views on the points treated of, *understood* by you. In doing this I shall briefly state the propositions contained in your paper, prefixing to them the letter *N*. and to my own replies, I shall prefix the letter *T*. I shall also study *brevity*, not through any disrespect towards yourself, but because it seems, in itself, very desirable; and likewise, because I have of late trespassed too much upon the valuable pages of the Jewish Expositor.

*N*. Worldly views do not influence the Jews to persevere in their religion.

*T*. "Brethren, my heart's desire and prayer for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." (Rom. x. 3. Compare Deut. xxx. and xxxi.) St. Paul states further, in what respect they were ignorant, viz. in respect to the *end* of the law; how Moses taught them there should be a second and *spiritual* law of *faith* and *love*; having declared which Moses resigned his office to *Jesus*, that he might conduct the new generation into Canaan.

*N*. Neither can the Jews be charged with any neglect of searching the Scriptures.

*T*. If, indeed, you pray to God to illuminate your minds—to remove all prejudice from your wills—if you duly underrate the traditions and explanations of man—if you industriously seek the sense of Scripture by comparing it, *fairly* and *fully*, with itself, as you would do with any other ancient

\* See Jewish Expos. for October, 1826. p. 373.

book, we are satisfied, as far as this plea extends.

N. Nor are the Jews forgetful of Jerusalem.

T. Do they understand and remember that the literal Holy City is but the shadow of the very eternal city, of "the very everlasting Canaan."

N. The New Testament, backed by the sybils, to whom St. Paul is said often to have had recourse, may satisfy others, but does not satisfy them.

T. This mode of arguing is unworthy of Mr. Newman. For, it is bearing false witness against Jesus. *St. Paul never did have recourse to the sybils*, and even if the New Testament had been backed by the sybils, what would you say if I were to rejoin, that your doctrine was backed by *Balaam*?

N. The Jews must attend to the Old Testament.

T. No one questions this.

N. The Old and the New Testament do not agree.

T. An assertion is the proper answer to an assertion. I say, *They do agree*.

N. The divine legation of Moses was proved even by a Christian author.

T. Never did any Christian author doubt the divine legation of Moses.

N. Moses commanded us not to worship new gods.

T. The Christians command you the very same thing; neither will you be saved till you consent to do so. (Isa. xii.)

N. The patriarchs and prophets had no conception of mysterious types, and figures.

T. Nor has it entered into the heart of any man to *conceive* that of them. But if Mr. N. intends that

the Old Testament was always understood by the fathers of the Jewish Church, as having *only* a literal and single intention, the answer to such an assertion would be, another assertion. *I deny the fact*.

N. Neither had they any conception of being saved, in any way, but by *Jehovah*.

T. Neither have we Christians any conception of being saved in any way but by *Jehovah*, or *the Lord our Righteousness*.

N. Christianity strikes at the roots of Judaism, by repealing capital punishments on certain offences.

T. We require proof for this assertion.

N. Christianity releases mankind from the *annihilation* of the soul, appointed by the law as a punishment for certain offences.

T. The law never appointed any such punishment.

N. Christianity sweeps away all distinctions betwixt things that are clean, and those which are unclean, which were so circumstantially particularized by the Author of nature to the elect, and signified so especially to the Patriarch Noah, the Father of the human race.

T. This is according to the command of Moses, who ordered, "When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul lusteth to eat flesh, then mayest thou eat flesh, whatsoever thy soul lusteth after." (Deut. xii. 20, Mal. i. 6, 11, 12. Further, Christianity restores the distinctions made to Noah after the flood. "Every moving thing that liveth shall be meat for you," said God to Noah. (Gen. ix. 3.)

N. Such repeals of laws are not



to be made even in an earthly kingdom, upon hearing merely a report from abroad, that the law is not to be understood in a literal sense, although practised as such ever since its enactment.

*T.* No one disputes this truism. But the cases compared do not correspond. It is not from abroad, but by *Moses* himself, that we have been taught, that *Noah* was permitted to eat of every moving thing living; as also that, when Israel should be enlarged by the admission of the Gentile believers into the elect Church, we might eat flesh without attention to the temporary distinctions of the Jewish law. (See Mr. Jones of Nayland's Essay on Clean and Unclean Meats). Neither do we dispute, but that *Moses* was to be understood *literally*.

*N.* The rejection of the Messiah was not the cause of the Jews' present dispersion, but the fault is in their oppressors, as is clear from the fifty-second and fifty-third of *Isaiah*, where *Israel*, not the *Messiah*, is intended.

*T.* Mr. Newman would do well to collect together all that the Old Testament says respecting the causes of the captivities of the Jews; and he would learn by the induction, that in acquitting the Jews, he has condemned the law, the prophets, and God himself, who testify with one mouth that SIN, the sin of Judah and Israel, is the cause of the dispersion and distress of both houses. (See particularly the ninth of *Daniel*.)

The fifty-second of *Isaiah* does not annul a hundred express declarations that the Jews are punished for their *sin*. It must be understood in consistency with those above mentioned collected declarations; and in fact it implies

no more than that *Babylon*, both the first and the last *Babylon*, at the time when the restoration of Israel is drawing near, immediately before the pouring out of the seventh vial upon *Babylon*, is wicked beyond measure.

In respect to Mr. Newman's argument from the fifty-third of *Isaiah*, that *surely Israel hath borne the punishment due to the Gentiles*, note, that Mr. N. proceeds upon the gratuitous assumption that the *Gentiles only* are the speakers, intended by *WE* in chap. liii. But he brings no manner of proof for his assertion. Speaking of those Gentiles who oppress them *at the present time*, who, he says, are spoken of in the fifty-second chapter, he adds, (*and I call all attention to his attack upon one of the grand fortresses of the Gospel*,) "But, continueth our comforter, they shall repent of the ill usage you so wrongfully received at their hands, and then will they confess and say, Surely he (despised Israel) hath borne our griefs, and carried our sorrows, (that were due to us,) yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed, (having concluded from our prosperous and his wretched state, that we were blessed, and he accursed of God,) and accordingly we treated him as a condemned criminal, in defiance of the warning of so many holy prophets, particularly Jer. ii. 3." And thus is the picture finished by him, (*Isaiah*), who so accurately delineates our fate, and paints it in such glowing colours. He goes on to say, "Therefore will I divide him (*Israel*) a portion with



the great, and he shall divide the spoil with the strong, (meaning that the mighty and the strong shall fall to his lot,) because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and to the transgressors he set a mark :” viz. “ by his unshaken faith, exposed himself to the aim of all nations, who failed not to spend all their arrows.”

Mr. Newman then vindicates the moral character of the Jews, and adds, that Israel “ is despised and abhorred solely on account of his strict adherence to the religion of his ancestors, and not daring to adopt secondary meanings of Scripture, in opposition or preference to the primary ones.” The question here is, who is the speaker in the fourth verse, where Mr. Newman begins, viz. at the words, *Surely he hath borne our griefs, and carried our sorrows.* Unquestionably the speaker is the same as in the third, second, and first verses. He is the same that saith in the first verse, *Who hath believed our report?* But the report spoken of in the first verse, is the report spoken of in the last verse of the fifty-second chapter. The clause in which the word occurs I thus render, in connection with the first verse of chap. liii. “ That which they have not *heard* shall they consider. Who hath believed that which he hath *heard* from us?” Thus the context instantly decides that the prophet is the speaker, and that which he submits to the kings, who are amazed, and find no charge against the criminal at the bar, is what they never heard from *flatterers* : and, *Believest thou the prophets?*

And who is the prisoner? An-

swer, *the arm of Jehovah God of Gods.* (Comp. John iii. 6, ii. 32.) The Hebrew for arm is *זרוע*, which, according to etymology, signifies sown. The English word son is also by etymology sown; and the Latin *sero, satus, sown, son*, is the very identical word *זרע*. Comp. chap. xi. which I have synchronized with chap. vi. 13, and vii. Whether we consider then the Hebrew word *זרוע* etymologically, or symbolically, it denotes son, the very seed which wounds the old serpent. And thus it appears, that neither the speaker, nor the person spoken of, are such as you have stated.

But you say, “ *You dare not adopt secondary meanings of Scripture, in opposition or preference to the primary ones.*”

I suppose you intend that you reject all explanations of Scripture, besides the primary and literal ones. Upon the supposition, then, that this is your meaning, I would ask, whether you affix two meanings or not to the prophecy of the serpent in Genesis iii. 14, 15, and to Leviathan, Ps. lxxiv. 14, as also to *David* in the Psalms? But you have yourself ascribed at least *two* figurative meanings, to the *literal* term *week*, which literal meaning you have rejected! And therefore we acquit you of the charge which you say is brought by us against your brethren. But the passage in Isaiah before us, requires that we should consider more attentively first and second intentions. Isaiah then, himself tells us that he is himself a *sign* and a *type*, as well as his children, who were in their NAMES, signs and types. (Comp. chap. vi. 13, vii. 3, viii. 1, 18, ix. 3, liii. 12.) Consistency then re-

quires that *Isaiah* should be a type in NAME, but *Isaiah* signifies GOD THE SAVIOUR, the rearguard at the second Passover described in *Isaiah* lii.—the last Joshua, (*Joshua* vi. 9, 10, *Zech.* ii. 6, to end of ch. iii. to be compared with *Is.* lii. and liii.) to whom God shall give a name above every name, because he poured out his soul unto death, &c.

*Isaiah* himself informs us also that the very HEARING here spoken of has two senses; we may *hear* and yet not *hearken*, though we cannot *hearken* without *hearing*. (Comp. *Ps.* xl. and *Isa.* vi.)

In short, all you have said on the fifty-second and third of *Isaiah* is either *ex parte* proof, or inconsistent both with itself and with yourself; and may God take away the vail which is upon your hearts; even so, Lord Jesus!

N. The seventy weeks of *Daniel* signify seventy jubilees.

T.—N. versus N. "Chap. xii. 11, seems to corroborate this, as 1290 days is about half a week." This last portion is demonstrably true, and identifies the two last visions of *Daniel*. Q. E. D.

N. It clearly appears that the land was to enjoy her sabbaths as long as it should lie desolate, for so many sabbaths of years as they had disregarded this law, as it was foretold by Moses. (*Levit.* xxvi. 34.)

T. The immediate occasion of the prophecy was the conclusion of the seventy years of the captivity of *Babylon*; which seventy years seem to have been the close of seventy weeks of *years*, or 490 years, of which 430 years had passed when *Jeremiah* foretold the seventy years. (Comp. the date of *Ezek.* iv. and v.) If so, it is most

probable that in the next and future intention of seventy weeks, 490 years should be likewise intended. This accords, likewise, with the time of the expulsion of the *Canaanites*, *happily* alluded to by N. dating that period from the epoch of the time predicted to *Abraham*. The seventy weeks of years perhaps will be found to be a chronometer many times applied.

N. The prophecy of the seventy weeks remains still sealed.

T. Mr. N. should have added, *as far as he knows and believes*; for it does not appear to have been ever sealed to Christians. The absurd chronology of the Jews, directly contradicting the Scripture, renders it sealed to them. But I feel satisfied with any one of the many interpretations of the prophecy by Christians. All that is essentially important in the prophecy respecting the sacrifice of the death of *Jesus Christ*, the time of it, as also of his resurrection in the synchronal last vision, and the cause of the dispersion of the Jews, and their convictions and confession at last, are written as on a sun-beam. The variations of Christian commentators do not lie in prophetic, but in chronological niceties, belonging to another science. That there are difficulties in it, and depths yet to be explored in common with every thing else, I am not surprised at. Angels desire to look into these things, but because they cannot fully comprehend, they do not therefore disbelieve.

TEXTUARIUS.

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J. B.'S REPLY TO C. W.

To the Editors of the Jewish Expositor.

Gentlemen,

I REQUEST permission to offer a few remarks, in reply to your Correspondent C. W. The question between us is, whether the Apocalypse be one continued prophecy, or a collection of separate and distinct prophecies, brought together into one book.

C. W. first objects to my taking the scheme of the book of Daniel, as a rule of interpretation for the Apocalypse. I meant merely to refer to it, as illustrative of the manner, in which the prophetic books of the Old Testament are constructed. They are all written in detached parts, or prophecies: and perhaps Zechariah might have afforded a better example of this, than Daniel. I preferred taking Daniel, however, on account of the coincidences which C. W. has so well pointed out.

Your Correspondent says, that all the visions of the Apocalypse were given at one, and the same time; that is, "on one Lord's day." I presume C. W.'s authority for this assertion, is the following expression of St. John, at the commencement of the Apocalypse, "I was in the Spirit on the Lord's day," Rev. i. 10. But I cannot admit that these words authorise us to assume, that the visions were all set before the Evangelist *on one certain Sunday*. Although I confess myself unequal to pronounce, what may be the *exact* meaning of the passage, I can easily suppose that it may be explained, by reference to what St. Paul says, in 2 Cor. xii., of his being caught up into the third heavens; and that "ἐν τῇ κυριακῇ ἡμέρᾳ," translated,

"on the Lord's day," may refer to the glory which was revealed and made manifest to the Evangelist. St. John, I apprehend, was caught up in the Spirit, and knew that he was so caught up; but St. Paul appears not to have known, whether he was caught up in the flesh, or in the Spirit. This view of the matter appears to me to afford a probable interpretation; but if it does not, your correspondent, to sustain his position, must shew, that *κυριακὴ ἡμέρα* was used in the apostolic age, to signify what we now understand by "the Lord's day."* I remark further, that the visions of the Apocalypse were many and various; and to set them before the prophet, so that he might have an opportunity to mark and observe each sufficiently, to be able afterwards to recollect and commit the particulars to writing, must have occupied a considerable time: and that the expressions which are to be found in different parts of the Apocalypse, may be insisted upon as leading to the conclusion, that in revealing the several visions to St. John, the division, or separation of one from the other, was very distinctly marked. We read, Rev. iv. 1, "After this I looked," &c. Again, in Rev. vii. 1, "And after these things I saw four angels," &c. And again, in Rev. xv. 1, "And I saw another sign in heaven."

* The expression, "the Lord's day," occurs no where else in the English Bible. The word *κυριακός* occurs only twice in the Greek Testament, the second time in 1 Cor. xi. 20, (*κυριακὸν δεῖπνον*—the Lord's Supper).

"The day of the Lord," (*ἡμέρα τοῦ κυρίου*) occurs four times in the New Testament, and nearly twenty times in the Old. It invariably signifies the day of the coming, or of the Kingdom of Messiah.

Several other passages of this kind may be adduced, and there is a striking one in Rev. xxi. 9, "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, and I will shew thee the bride, the Lamb's wife." The angel here speaks of a distinct and new vision. I would ask what Scripture proof is there, or what is there beyond mere assertion, to shew that many hours, days, or weeks, may not have intervened between one vision and another?

C. W. observes, that the Apocalypse must be one continued prophecy, because it is termed in Rev. i. and Rev. xxii., "this prophecy"—"the prophecy of this book"—and "this book." I think it might as reasonably be contended, that there is only one continued prophecy in Isaiah, because in Luke iii. 4, "the book of the words of Esaias the prophet" is spoken of: or that there is only one continued prophecy in the Psalms, because in Luke xx. 42, and Acts i. 20, we read of "the book of Psalms."

Your correspondent asserts, that the book of Apocalypse is exhibited in vision in Rev. v., as one book, taken by the Lamb out of the hand of Him who sat on the throne. To this I cannot assent, for I consider the book described in Rev. v. to be, not the book of the Apocalypse, but the book of the Old Testament Scripture. I would ask, if, as C. W. supposes, this book of Revelations, (properly so called, as he terms it,) viz. the portion from Rev. vi. 1. to the end, be indeed the book so exhibited in Rev. v., what is the little open book described in Rev. x.? Some commentators consider this

little book to be a part of the Apocalypse; and some define it to be the largest portion. I would ask again, how this opinion of your correspondent is to be reconciled with the command given to St. John, in Rev. i. 11? "What thou seest, write in a book." And with the similar commands in Rev. xiv. 13. xix. 9. and xxi. 5? "Write, Blessed are the dead which die in the Lord from henceforth."—"Write, blessed are they which are called to the Marriage Supper of the Lamb."—"Write, for these words are true and faithful." How again is it to be reconciled with the command not to write, in Rev. x. 4? "Seal up those things which the seven thunders uttered, and write them not." According to the hypothesis of C. W., the Book was already written: according to the statement of the Evangelist, certain visions and symbolical representations were set before him, and he was commanded to write down the several particulars; he did so, and *he wrote* the book of Apocalypse.

C. W. objects further, that the silence in heaven of Rev. viii. 1. cannot signify the rest, or Sabbatismos, of the Church, because that Sabbatismos is always described under loud and joyful sounds of praise. It seems to me, however, that rest and peace, and not triumphant shouting, are, in point of fact, the distinguishing features of the Sabbatismos of the Church: and I am persuaded, C. W. will be of the same opinion, when he has consulted Cruden's Concordance, under the words *rest*, *quietness*, and *peace*. He will find fifty texts of Scripture at least, in confirmation of my opinion. The passages which he has adduced, describe the shouting for

victory; and in his contemplation of this triumph, your correspondent seems to have overlooked the rest, which follows it.

The next observation is, that the silence in Rev. viii. 1. cannot signify the millennial rest of the church, because the text describes it, as a "period of one half hour," while the Sabbatismos is described in Rev. xx. 4. as a period of a thousand years. I desire to remind your correspondent, that according to the original text, the silence was not "for the period of one half hour," as he states it, nor "about the space of half an hour," as the English Testament renders it, but *ὡς ημισῆρας*, *as it were*, half an hour. By this expression, the exact duration is evidently not meant to be indicated. It is an indefinite period: whether long or short, or longer or shorter, is mere argument and opinion. It appears to me, that Rev. viii. 1. declares *the fact* of the Sabbatical rest of the church, and that Rev. xx. 4. declares the *duration* of the reign of Messiah and his saints. It is not necessary for me to hazard an opinion, whether the reign of Messiah, and the rest of the Church, are one and the same thing, and thus or otherwise identified in duration; but to support his statement, it is incumbent on C. W. to prove, that they are so. It is not profitable to indulge in loose conjecture, or it might be suggested, that possibly the *rest* may be for a short period, prior to the commencement of the duties of the reign; but what *can we know* of these future things beyond the bare and literal meaning of the words of Scripture?

On the whole I have to regret,

that C. W. should have pronounced so decidedly, that my "hypothesis is wholly useless," and that "it does not in any degree simplify the construction, or facilitate the interpretation of the symbols of the Apocalypse;" for I can in truth and sincerity assure him, that there is a difference of opinion upon this matter; and that there are some very intelligent persons, who think that the scheme I have adduced, is lucid, plain, and simple; and that it is so entirely free from the perplexity, and complexity, which belong to some other schemes, as to be well entitled to consideration.

I am, Gentlemen,

Your's, &c. J. B.



LETTERS TO JEWISH CHILDREN.

No. II.

My dear Children,

I BEGIN with great pleasure to perform my promise of writing to you; and I beseech the Lord to assist me in the work, and to give you all understanding, that you may be led to search the Scriptures with profit to your souls.

I am going to write to you about the Jewish nation, whom I dearly love. You are Jews; and in commencing the history of your fathers, I would address you, as Moses did them: "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking

out of the midst of the fire, as thou (Israel) hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt?" "Know therefore this day, and consider it in thine heart, that the Lord he is God, in heaven above, and upon the earth beneath: there is none else."—Dent. iv. 32, 33, 34, 39.

While I write of the Jews, I must write of their Messiah; but I will now go back to the *first* promise given of our blessed Saviour, when God pronounced judgment against Adam. As soon as mankind sinned, so soon did the gracious and merciful Lord God point out the remedy for sin; and Christ is the seed of the woman, who bruises the serpent's head. Abel knew this; for "by faith Abel offered up a better sacrifice than Cain," Heb. xi. 4; and by faith Enoch was translated to heaven, Noah was preserved from the flood, and all the people of God in those early times were saved. Christ was believed in, long before he was seen; just as the light of the sun spreads over the earth, and makes all objects visible, before the sun itself is seen in the morning.

But now it pleased God to choose for himself a peculiar people, to whom he would give the knowledge of himself, and who should spread that knowledge over all the world. So, in the year of the world 1183, and 1921 years before the birth of our Lord Jesus Christ, God called Abraham, and bade him forsake his own country

and his kindred, and go to a land that God would shew him. Abraham was an ignorant idolater, like the rest of the people; so that God could not choose him for any good he had done. Abraham believed God, and that was his only righteousness; and he shewed that he believed God by *obeying* him. Imagine, my dear children, a rich man, surrounded by every comfort, in the midst of his family, receiving from a God whom he knew not, this message: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee;" and then such promises as these: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. xii. 1, 2, 3. It was quite impossible, (was it not?) that any man should of his own self believe such things, and give up great riches and pleasures to try whether the promise was true. Therefore we are sure, that God, by his secret power, made Abraham believe what he heard. The whole work was of God. Abraham had no merit in believing: faith itself is God's gift; but as Abraham had not been taught to pray for it, as we are, the mercy of giving it to him so was the more remarkable. The Jews often repeat the words, "Hear, O Israel; the Lord our God is one Lord." This is a sacred truth: we have but one Lord God, and he according to this passage, led Abraham out of his own country; but see, it was God the Father who spoke thus to Abraham; it was God the Son in whom all families of

the earth should be blessed ; it was God the Holy Ghost who taught Abraham to believe these great things : and yet, O Israel, the Lord our God is one Lord, and beside Him there is no other.

Abraham departed ; he forsook all, and followed God whom he had not known : he had no Bible to assure him of the will of God ; he had no friends to tell him of their own experience of God's faithfulness and truth : it was enough that the Most High had commanded him, and he obeyed. Shall *we* then, dear children, refuse to forget our own home and our father's house, if earthly friends try to prevent our following the Lord Christ ? If ye be the children of Abraham, think of his faith, pray for his spirit, and follow his example. The Lord has called you to come out of your unbelieving families, and a wicked world, to follow him and obey him, like Abraham. He promises you a better land than he promised Abraham ; a land where you shall live for ever, a heavenly inheritance : but remember that Abraham did not neglect to invite his friends to go also ; and his cousin Lot went with him. If your relations and acquaintance blame you for following Christ, ask them to come also. Some may be persuaded, like Lot, to do it.

Abraham gathered together all his substance that he could carry away, and all his servants, and bidding farewell to his home, and all he had known from infancy, he set out to be a wanderer in lands that were strange to him. He was directed towards the country of Canaan, which was then inhabited by a most wicked race of people, very powerful and

strong. Still Abraham passed on ; and on the plain of Moreh the Lord was pleased to appear to him, and said, "Unto thy seed will I give this land," Gen. xii. 7. You see God promised Abraham nothing for himself ; he promised the land to his children. Now, Abraham was old, and had no children ; and he might have said, "Why should I pass my age in rambling about a strange country, full of enemies, where I have not a house, for the sake of those not born ? How do I know these things will ever come to pass ?" But no ; the Holy Spirit had made Abraham's heart his temple, and no unbelief or murmuring was there. He builded an altar, and called upon the name of the Lord, dedicating himself openly to the service of the God who led him forth ; and then he continued his journey.

"The Canaanite was then in the land : " and, alas ! there are Canaanites there now, the cruel Turks, who have got possession of that fair and goodly land into which your father Abraham was led ! Your brethren, the descendants of Abraham, are there held in bondage at this day, and weep over the desolation of that beautiful country : they ask, "Has God forgotten his promise ? Will he be no more gracious unto his people ? Is Israel quite cast off ? " No, God forbid ! He hath *not* cast off his people ; the gift and calling of God are without repentance : he will not alter the thing that is gone out of His lips. The Canaanite shall again be cast out, and the children of Abraham shall possess the land : but they must first return unto him from whom they have so deeply revolted ; they must humble themselves be-

fore their crucified Messiah, and take his yoke upon them, and learn of him; they must fight against the world, the flesh, and the evil one in their hearts, and the Lord their God will not suffer one word of his good promise to fail. It matters not whether your bones rest in England or in Canaan, if so be your souls are with Christ in the kingdom of heaven; but if you love your people, if you grieve for their sins and sorrows, if you wish to see your city of Jerusalem restored, and your nation again exalted as the favoured of the Lord, do not cease to pray that God will have pity on them, and restore to them the light of his countenance.

Abraham continued to journey from place to place, the Lord still directing him; and at length, having parted from Lot, because they were too numerous to dwell together, the Canaanites attacked Lot, and took him prisoner, with all his goods. Then Abraham went out to battle, with his servants, and defeated the Canaanites, set Lot at liberty, and slew five kings; thus beginning the great conquest over the wicked

nation, whose land God had promised to give to him and his seed for ever. Then the Lord made a covenant with Abraham, and promised him children in his old age, and that he would cause them to increase till they became like the stars in heaven for multitude, and possessed the whole land.

Abraham believed it all: a son was born to him, and in this son God declared every promise should be fulfilled; so that Abraham looked on Isaac not only as his blessing and delight, but as one through whom the whole earth was to be blessed. While Isaac lived, he had a proof that God's promises were true; and how dear must this little son have been to his old father! But I have more to say about Isaac than can be put in my letter now; therefore I will defer it until next week; when I hope to write again.

God bless you, my dear children, and give you the faith of your father Abraham, that you may inherit the rich promises given to his believing children.

I am, your affectionate friend,
CHARLOTTE ELIZABETH.

Dec. 30, 1826.



NOTICES OF BOOKS ON JEWISH SUBJECTS.

The Jew, the Master-key to the Apocalypse; in answer to Mr. Frere's General Structure, the Dissertations of the Rev. Edward Irving, and other Commentators.
By J. A. BROWN. pp. xvi.
144. Hatchard; Seeley; Nisbet.

It cannot but be a subject of deep interest to every reflecting Christian, that the attention of so many individuals, deservedly esteemed for their piety and ta-

lents, is at the present period turned to the investigation of the prophetic parts of the sacred Scriptures; and this interest must be increased, when it is observed, how much the circumstances and situation of the Jews, have been found instrumental in promoting it. As Editors of the Jewish Expositor, and finding ourselves bound to act an impartial part, we do not marshal ourselves on the side of any particular school of

prophetical commentators; yet we cannot but turn with satisfaction to the investigation of any temperate production relative to the subject in question, because we know that every effort, sincerely made, to expound the sacred text, must serve to elicit truth, and in some degree, to elucidate a topic which is interwoven with the future well-being of the church, and the glory of the eternal God.

Prophecies already fulfilled are viewed retrospectively with admiration and delight, because in every instance of their completion, all the attributes of Jehovah are seen to harmonize, the sovereignty of God appears, and it is manifest that "he works all things after the counsel of his own will:" at the same time, a veil of mystery hangs over prophecies that are yet unfulfilled, and of which, though one and another talented individual, has ventured to lift up the corner, it "still remains untaken away:" and it must be conceded, that if the strong sight of those who have ventured to approach the secrets of the holy place, have been at all able to discern the motions of "the living spirit in the wheels;" the dazzling brightness issuing therefrom, though it may have thrown a glorious splendour around, has not so sufficiently illuminated the scene, as to enable them clearly to discriminate and point out those prophecies which are now fulfilling, or the time and manner of their accomplishment, as noted in the Scriptures of truth.

It may seem somewhat extraordinary, that after all the patient investigation that has been given by competent persons to this topic, there should have been so little attained; that though the points

under consideration be so many, there should be agreement respecting so few; that of all who have written, almost every one has set up some new hypothesis, and laid down some new data; and ventured upon some new premises, which have led to new conclusions: whether these circumstances furnish cause for congratulation or regret, need not be determined in the mere notice we profess to give of books: they should certainly disarm every one of a spirit of positiveness; check every degree of rashness, and lead every one who ventures to speak and publish on the subject, to guard against the idea of *his own inspiration* in the *exposition of prophecy*, merely because he may have been diligent and sincere in his endeavours to *understand prophecy*.

The standard writings of former authors, who have written at large, or more particularly on prophetical subjects, are become generally known, as well as those of a more modern date; and it were most devoutly to be wished there were some points of unison among them; but when instead of this, there is so much discordance on almost every point; when one sees such a variety of dates fixed as the periods of calculation for the great prophetical periods of 1260, 1290, and 1335 years; when we observe one commentator calculating by *solar*, another by *lunar* years; one interpreting the "two witnesses" of Rev. xi. as the Waldensian and Albigensian Churches; another as the Old and New Testament; a third as the preached and written Word; a fourth as the Jewish and Christian Churches; and a fifth as Joseph and Judah: one expounding "the woman clothed with the sun," Rev. xii. as the *Christian*

Church; another maintaining her to be the emblem of the *Jewish Church*; and a third more positively deciding her to be the *papal harlot*; we cannot wonder, as Archdeacon Woodhouse remarks, "If from the interpretations most commonly received, many of the learned have hitherto withholden their assent; and doubts have been expressed whether we are yet in possession of the fortunate clues to be derived from human sagacity, or Divine inspiration, or of the necessary aids of learning, or of the events in history, which, at some future period, may be destined to ascertain the completion of these prophecies:" and we may add, that it has, perhaps, pleased God in the mysterious dispensations of his will, to shut up the book and seal the full development of it till the time of the end, that the prophecies thereof may be perfectly understood, only by the entire fulfilment of them.

Very numerous have been the Expositors of the Book of the Revelation of St. John; and the Apocalypse being the only book of the New Testament professedly and exclusively prophetic, it would be natural that every student of prophecy should give it an undivided attention. Whatever want of agreement there may have been as to the structure of the book, the meaning of its several symbols, and the general design of the whole work; almost all have concurred in the idea that it has especial reference to the *Christian Church*. The work, however, now before us, takes somewhat new ground, and the author falling in with the truth uttered by Joseph Mede, and enforced by Sir Isaac Newton, that "Daniel is the Apocalypse compressed, and St. John

Daniel explicated;" maintains that it belongs not to the Christian, but the *Jewish Church*; and that the Jew is the *key of interpretation to it*. In order to establish this point, Mr. Brown asserts, that "the Jew must be the key-stone of every prophetic structure;" and with this master-key, 'he flatters himself that he can unravel things the most intricate, and penetrate into secrets which have hitherto eluded the sagacity and patient investigation of others.

While Mr. Brown, in his preface, unhesitatingly avers, that it is "to darken counsel," to propagate the opinion that the 1290 years can have been fulfilled, whilst the Mohammedan abomination exists on the surface of the prophetic earth, and therefore rejects the data of the commencement of this period as adopted by Messrs. Cuninghame, Cooper, Frere, Irving, and others, as well as the long and generally received opinion of "the abomination that maketh desolate," being the *Roman power*; in the eager desire he feels to rescue the Jewish Church from her present low degradation, and to restore to her those rightful possessions which he thinks have been violently wrested from her by those, who would appropriate her privileges and blessings to the church of God in Great Britain; he seems to have imbibed a sort of morbid sensibility on the subject, and in a most unnatural manner predicts, not to say invokes, those judgments on his native Christian land, which have fallen upon the Jews as a punishment for their *rejection of CHRIST*, and *apostacy from God*. We hope our author has not made himself familiar with the scene which he describes in the following quota-

tion; and that if he have, he will supplicate the throne of mercy, that the evil may be averted. "Perhaps," he says, "the time is coming, when even this nation, boasting of her wooden walls, and her military prowess, and, with singular inconsistency, her pure and holy faith, once, indeed, delivered to her forefathers, but shamefully abused, and made a stepping stone to power and authority, may be burnt up with the Turkish 'fire and brimstone' of the King that shall do according to his will; and like Zidon *her type*, the Lord God, may be glorified in the midst of her, by sending into her pestilence, and *blood into her streets* (cities), and the wounded (his own holy people) be judged in the midst of her, (*even in LONDON, her metropolis*) by the sword upon her on every side, that she may know that He is the Lord. Ezek. xxviii. 23.

The year of recompences for the controversy of Zion, it is true, may not be yet come, but the cause of his wounded people will be avenged, and it will come, and will not tarry." If it can be pointed out, that by any *national act* England has "boasted of her wooden walls," and thus withdrawn her trust from the Most High to repose it in her naval strength; if it can be proved that she has by any *national act*, "with singular inconsistency, boasted of her pure and holy faith, and yet shamefully" *as a nation* and by a *national act*, "abused it and made it a stepping stone to authority and power;" if it can be pointed out, that England has by any *national act*, rejected Christ and execrated his name, as alas! the Jewish nation *has done, and is still doing*; if it can be proved, that amidst all the

individual delinquencies of men in every rank and station of society, "iniquity has" yet "been established by law," then may we fear the realization of such awful events: till then, we will praise our God that "he has given us a nail in his holy place," and believe that he can and will graff his ancient people again, they continuing not in unbelief, into the good olive, without cutting us off; and that he will prove the truth of his own word, "Other sheep I have, which are not of this fold; them also I must bring, that there may be one fold, and one shepherd." It is a glorious scripture truth, that however, for some great end, the Jewish people dwell alone, and are distinct from all nations, yet this distinction is merged on their believing in Christ, and there is henceforth neither Jew nor Gentile, but all are one in Christ Jesus.

In prosecuting the object proposed, our author investigates first, "the general purport of prophecy;" he then enquires concerning "the general principle of the Apocalypse;" and then gives a short running comment on each of the chapters of the Apocalypse.

Under the head of "the general purport of prophecy," he points out the truism how the visions of Daniel relate to the fall of the Jewish kingdom and to the rise of *four tyrannies*, which were to keep that holy people in subjection; that finally the oppression should cease, and a fifth universal monarchy become triumphant. He then enquires whether the mystery be not also foretold by other prophets? and traces it through the writings of Moses, Lev. xxvi. Deut. xxviii. and xxix.; suggests that it may be found also in the

book of Job, in the prophecies of Isaiah, particularly in chap. xi., where the prophet speaks of the four tyrannies under the well known emblems of the *lion*, the *wolf*, the *leopard*, and the *bear*; in Jeremiah, see ch. xv. 3.; in Ezekiel, under the symbol of the cherubim, ch. i.; in Hosea, under the figures of a *lion*, a *leopard*, a *bear*, and a *wild beast*; in Joel, under those of the *palmer-worm*, the *locust*, the *canker-worm*, and the *caterpillar*, which should lay the vine of Israel waste, and bark her fig-tree. He holds, that the same is seen in the *red*, the *brown*, the *speckled*, and *white horses* of Zechariah; that these, in number, agree with the *four winds* of heaven, denoting precisely similar circumstances in the very language of Daniel. He then remarks, that every one of these prophets has closed his prophecy with blessings to the house of Israel, and mentions them *exclusively*: whence he concludes, that their's is the kingdom that is to fill the whole prophetic earth, that is, the site of the tyrannical empire after the dissolution of the four monarchies; and closes this branch of his subject with an expression of surprise, that almost every commentator has lost sight of that people, and will scarcely allow them a place in the prophetic record.

Our author, in tracing out the four monarchies as adverted to by the prophets, esteems the number four almost as a mystical and sacred number, and attempts to point it out even where it does not exist. Hence he quotes Jer. v. 6. in confirmation, where the prophet speaks of a *lion*, a *wolf*, and a *leopard*; but the misfortune is, these make but *three*, which is one short of four. Again, in Ezekiel's

vision of the Cherubim, he says, it is very obvious that the *four wheels* are symbols of empires; whereas, in the vision of the Cherubim, there is not one word about *four wheels*. Ezek. i. 5. the prophet says, "Out of the midst thereof came the likeness of four living creatures, and they had the likeness of a man." In verse 15. it is added, "As I beheld the living creatures—behold *one wheel* upon the earth by the living creatures," &c.; and ver. 16, "Their appearance and their work was as it were, a wheel in the middle of a wheel;" which means, there were *two* wheels placed transversely, one within the other, so that the figure of the Cherubim could move backward, forward, and to either side, without turning. If it be maintained, on the authority of ver. 5, that there were *four* cherubim, this will not help the matter; for there being a wheel in the middle of a wheel must necessarily multiply them to *eight*, which will be equally fatal to the mystic *four*.

It is somewhat amusing to observe, how often, when an author has a system to support, he will have recourse to the most extraordinary methods to establish it. What is to be distinctly understood by the cherubic figures, has never yet been satisfactorily determined. Some have maintained that they are emblematical of the *angels*; others, of the *four evangelists*; and the Hutchinsonians, as is ingeniously described by Parkhurst, and on the authority of the etymology of the word, taken in connection with their situation on the ark of the testimony and with Ezekiel's visions, both in chapters first and tenth of his prophecy, hold them to be "the

likeness of the great ones," כּ likeness, כּוּל great, כּוּל ones, the plural termination, which idea seems to gather some support from Ezek. i. 28, "This was the appearance of the likeness of the glory of the Lord;" but surely never till now was it suggested that they were designed to point out the *four tyrannies*, and emblems of wrath! and it must have required no ordinary stretch of the imagination to suppose, as is stated in p. 74, that because it is said the cherubim were "sometimes round about the throne," and "sometimes in the midst of the throne," they are to be considered as the four tyrannies, or "agents of wrath contending for the possession of it!"

The next branch of the subject is, an enquiry concerning "the general principle of the Apocalypse."

On entering upon this portion of his work, our author remarks, that "If Daniel's prophecy accord with the testimony of the rest of the prophets, in relation to the four empires, &c. then must the Divine Spirit, on the very principle suggested by Mr. Mede and Sir Isaac Newton, have imparted similar views to St. John; and the Apocalypse must necessarily be a transcript of the mind of God, as given by other prophets, &c. This then is the test by which every system of interpretation ought to be tried, and by which it is proposed to examine the structure of the Apocalypse, and the general structure of Mr. Frere."

Pray is not this what logicians call, "*petitio principii*;" or begging the question? It is granted, that we are not to imagine the Divine Spirit would, *on precisely*

the same subjects, impart different, or opposite views to Daniel and St. John; but does it follow, that that Divine Spirit, in his communications to St. John, who lived almost six hundred years after Daniel, must necessarily limit himself to the periods of Daniel? It may be said, that Daniel's prophecies extend to the utmost limits of time: they may, indeed, give a faint outline of what Jehovah purposed to do upon the earth, and forasmuch as little is said about any but the Jews, it may seem as if that nation were the end and aim of all prophecy; but when it is remembered, that the prophecies are full of predictions and promises to *the Gentiles*, and that out of Gentile "stones God can raise up children to Abraham," and that as a matter of experience, God has built up to himself among the Gentiles a glorious church, which in our land, at least, with all that church's imperfections in the administration thereof, "has laboured and been patient, and has not fainted;" which has had her confessors, and martyrs, and a numerous progeny of faithful children; which has "earnestly contended for the faith once delivered to the saints;" which has suffered no inroads on the doctrines of Divine grace; doctrines which are according to godliness; (unless the repeal of the laws against blasphemy, whereby the professed infidel, and no less impious Socinian, can now with impunity hurl the darts of his rebellion against the Godhead of Emmanuel;) when these things are remembered, we own ourselves a little jealous of that system, which would annihilate all consideration of the Church; and, much as we love the Jew,

and would labour for the restoration of God's holy and peculiar people, we cannot agree, that while the prophecies of the *Old Testament* mainly belong to them, that they, at the same time, have an *exclusive claim* to those contained in the *New*; for if so, how are the Jews and Gentiles to flow in together and become one in Christ? Indeed, the introduction of the Apocalypse with the seven churches of Asia, seems so decidedly to mark the character of the whole book, that one is led to wonder how a different view should be entertained of it. The mind of our author is chafed exceedingly, that Mr. Frere, in his general structure of the Apocalypse, "has not condescended to name the JEW, whereas he has spoken of the CHURCH no less than *fifty-four times*:" and he is equally displeased with another commentator, who "has boldly declared that the Revelation of St. John has nothing to do with the Jew, but that it relates to Christian Israel;" "and that he has chosen to decorate the Protestant British nation with the names, and titles, and privileges of the twelve tribes of Israel." We doubt not but that the individuals alluded to, feel interested in the well being of the tribes of Israel; yet they cannot but remember, that Israel has committed "a great sin" in killing the Prince of Life, and that "their posterity approve their doings;" that Israel, as a people, still reject Christ, and continue in unbelief; that if "their names, and titles, and privileges be assumed," it is because God hath allowed it. See 1 Pet. ii. 9. It is not the *person of the Jew*, but his *execration* of our Lord and Saviour, that is the object of abhorrence; it is not *his misfortune*

that excites disgust, but *his unbelief*.

Consonant with our author's general principle of the Apocalypse, he aims to establish a homogeneity between the symbols used by Daniel and St. John, and condemns those authors who sometimes interpret symbols very differently. He ingeniously illustrates his meaning in a variety of ways, upon which the space allotted to this paper will not allow us to expatiate.

Having examined and censured Mr. Frere's general structure of the Apocalypse, and maintained, that according to the eighth chapter of Daniel, *Mohammedism* instead of a Spirit of Infidelity was to be engrafted on Popery, and that the little horn spoken of by that prophet is no other than the *Mohammedan* power, he proceeds to an examination of the Apocalypse. In this we shall follow him very briefly, seeing that this article has already exceeded the usual limits.

As the visions of St. John had reference to the Universal Church, it is suggested that the Church must have a local habitation, or resting place, and that *that territory* is the prophetic earth.

While Bishop Newton supposes the seven churches to be descriptive of the seven Asiatic Churches in the Apostolic times, and most other Commentators view them as prophetic of the several states of the Christian Church, from the commencement thereof to the Millennium, our author remarks, that "the vision is a mystery; and that he has already shewn that the prophecy cannot apply to the individual churches of Asia, named by the Apostles:" and he adds, "There

are clear indications, or internal evidence, which make those churches symbolical of the seven states of the last day, as described, though under different symbols, by Isa. xi. 6, 7." "These churches, for reasons before assigned," he says, "are typical of the churches of the *four empires*, and of *Assyria*, *Israel*, and *Egypt*, Israel being a blessing in the midst of the land." He labours to maintain his position by a reference to the Mohammedan power, *Smyrna* symbolizing *PERSIA*, the church of *Pergamos* denoting *MACEDONIA*, *Thyatira* *ROME*, *Sardis* as being an ancient portion of the *ASSYRIAN EMPIRE*, *Philadelphia* as denoting *ISRAEL*, "it now remaining like a column in the midst of ruins," and *Laodicea* as relating to *COPTIC* and *EGYPTIAN CHURCHES*. No appropriation is made of the *first* church, and we fear that the elucidation of our author, in reference to the others, will be considered somewhat far fetched, and more fanciful than solid.

While the first three chapters of the Apocalypse are occupied with the seven churches, the fourth and fifth, he says, speak of the judgments that are to come upon the earth. He then explains the seals, in ch. vi. The *first seal* as referring to the *BABYLONISH MONARCHY*; the *second* to the *MEDOPERSIAN POWER*; the *third* to the *MACEDONIAN EMPIRE*; the *fourth* to the *ROMAN EMPIRE*; the *fifth* to the *SLAUGHTER OF DEATH AND HELL*, *POPERY* AND *MOHAMMEDISM*; the *sixth* to the *JUDGMENT of the wrath of the LAMB*; the *seventh* to the *DAY OF GLORY consequent on the fall of the Dragon, Beast, and False Prophet*.

Having thus disposed of the seals, our author proceeds next to

explain the trumpets. Here he returns a little into the beaten track of explication: he understands the *first trumpet* to denote the *invasion* of the *GOTHIC NATIONS* during the fourth and fifth centuries; the *second* the *FALL OF ROME* under Augustulus; the *third* and *fifth* to have homogeneous symbols; the *fourth*, the *SECESSION of the third part of ROMAN EMPIRE*; the *sixth*, the *SECOND, OR TURKISH WOE*; the *seventh*, a woe trumpet, synchronical with the seventh seal, and with the great judgment, when the kingdom shall become the Lord's.

Our author makes the two witnesses in Rev. xi. to mean the Jewish and Greek Churches; and while he objects to their being applied to the Waldensian and Albigenian Churches, or to the Old and New Testament, with singular inconsistency he suggests a larger latitude of interpretation by referring them to *Joseph* and *Judah*. "In this sense therefore," his words are, "may the witnesses who bear testimony for God, and are trampled down by the Mohammedan oppressor, be considered as Joseph and Judah, according to Ezek. xxxix., and may thus be said, in reference to the prophecy of Zechariah, to be the two anointed ones, that stand by the Lord of the whole earth."

The woman, in chap. xii., he maintains to be the Papal Church, and illustrates the following chapters by adverting to events which have transpired, and are transpiring, in modern times. The remarks on the remaining chapters are brief, and the interpretation put upon the two last, of a nature to suit the general view which is taken all through, of this deeply mysterious book, as it identifies

the final universal kingdom of the saints, with the kingdom of the JEWISH NATION.

Our observations have been sufficiently extensive to afford our readers a general idea of the work before us. It proves the individual who has penned it to be deeply conversant with his subject, and notwithstanding the exceptions we have taken, we would recommend the work as well calculated to repay the labour of an attentive perusal. How far our author's assertions and statements are supported by the evidences he adduces, we must leave our readers to judge; at the same time we are constrained to say, that he has rendered service to

the cause, by directing the minds of his contemporaries, to a question which has hitherto engaged but a small portion of the attention of our modern English divines. By the "Scripture lines of Times," contained in an appendix, in which our author makes the great prophetic periods of 1260, and the 2300 years to terminate in 1844, we are allowed to conclude, that many now living may survive to prove the truth, or the error of his calculation; but however it may terminate, there can be no doubt, that if the subject be studied with a spirit of Christian simplicity, and a desire to benefit thereby, it cannot but prove both pleasing and profitable.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM AMICUS.

ONE of the Secretaries of the London Society having received the following letter, the Committee have requested us to insert it, with the accompanying observations; which we have much pleasure in doing.

"Sir,

"As a sincere friend to the cause in which you are engaged, I cannot but hope, that you will adopt the same plan with regard to your Missionaries, as the Church Missionary Society has recently done, which has raised that Society *much* in the estimation of the public; namely, solemnly to charge them, on no account whatever, to overrate the state of things abroad.

"Let this statement appear in the public Reports, that it may be read by all the members of your Society."

"AMICUS."

The Committee of the London Society, &c. beg to refer Amicus to the following Extract from the General Instructions which are printed, and invariably delivered to their Missionaries, when they first enter on their labours.

Page 19.—"In your communications, they (the Committee) request you to study candour and conciseness of expression: not to withhold any unpleasant truth, nor to exaggerate appearances, but to state every thing as it really is; mentioning discouragements as well as favourable events, that the Committee may be in possession of the true state of circumstances around you."

These General Instructions were drawn up in the year 1824, and were published in the *Expositor* for the month of March, 1825. Amicus will therefore perceive, that the point to which he refers, has already attracted the notice of the Committee, and that the required caution has been given.

POLAND.

JOURNAL OF MR. MEIERSOHN.

THE following journal of Mr. Meiersohn contains his narrative of what occurred at Warsaw, about the latter end of January last, when the Jews came in such numbers for copies of the Scriptures, and to obtain instruction from Mr. M'Caul and Mr. Becker. He alludes to, and speaks of some of the circumstances which are detailed in the journals of Mr. M'Caul and Mr. Becker, published in May and July last, but he relates so many new facts, and places so many things in a new light, that we think his journal will be found interesting.

Saturday, Jan. 13.—It had been determined during the week, that brother M'Caul and I should go to the synagogue to-day, but as he was prevented by unforeseen circumstances, I was accompanied by brother Becker. We came in just as they were taking the roll of the Law; we consequently found some Jews in the hall. We presented a Jew with a copy of the translation of Genesis, and I remarked, that Amaratzin (the unlearned), and women could use it. When the law was read, he took the translation of Genesis into the synagogue, and immediately after, the Shammaz of the synagogue came out, and requested a copy for the elders, which was given to him. We were soon surrounded by Jews, who had come out of the synagogue; and one, who appeared to be a man of some consequence, invited us into an adjoining room, whither the Jews all hastened before us: one party got about Mr. Becker, and another about me, and we preached Christ to them. Our respectable conductor observed, that we ought to remain in the religion in which we were born; in reply to which, I showed him from the examples of Abraham and

Rachel, that this was a mistake. I then addressed them thus: "Believe me, ye men of Israel; it is not our wish to lead you away from God, the living God, but rather to lead you to Him. Hear, O Israel, the Lord our God is one Lord. But you have lost the Torah, by giving heed to the writings of the Rabbies, and have thus lost God, and his Messiah. Therefore seek the Lord, and Messiah, David your King." Several women were present, and all heard me with attention. The eleven copies of Genesis, which we had brought, were soon gone, and if we had had thirty more, we could have distributed them. When we were going, brother Becker repeated, that our object was, that they should come to the knowledge of their Messiah, Jesus of Nazareth. Those who had received no books, promised to visit us: and accordingly they soon came, with some teachers. I spoke with some, concerning that which God required of them, and read for them from the Hebrew New Testament, "that he is not a Jew who is one outwardly, but he who is one in the hidden man of the heart." I then spoke with others upon Ezek. xxxvi. 22—29, dwelling particularly upon vers. 25—27. Brothers Becker and M'Caul were in the mean time engaged with other parties. The Jews stayed until the evening, some going, and others coming. In the afternoon I worked at bookbinding, in order to get ready twenty-five copies of Genesis. When this was done, I went over again to the receiving room, and spoke with some Jews about the true way of keeping holy the Sabbath-day, as one of them had said it was time to go and eat **שליש סעודות**—the last meal on the Sabbath. I asked him, whether the Sabbath-day was sanctified by eating and drinking, or by meditation on the word of God. They remained for some time, and I proclaimed to them Jesus of Nazareth, as the very Christ.

Sunday, Jan. 14.—I went in the morning with our two apprentices to the Lutheran Church. Mr. T. preached upon the marriage at Cana. His

subject was, "The enjoyment of the innocent pleasures of this world."

Monday, Jan. 15.—I was employed in the forenoon with bookbinding. The court before the house was almost entirely filled with Jews. I felt myself strongly inclined to go and declare the doctrine of the cross to my brethren, and had an opportunity to do so in the afternoon. We were all three engaged, each with a separate party. We spoke upon the necessity of a Messiah, and that Messiah should be, a deliverer from sin, according to Zech. xii., Isa. liii., and Dan. ix.; and that he came in the time of the second temple, from Dan. ix., Malachi, and Haggai. At different times we all addressed them by turns, preaching repentance and forgiveness of sins through the true Messiah, Jesus of Nazareth. A general attention prevailed, and altogether, there was but little contradiction, and consequently, but little disputation, so that they were the better able to feel the force of our arguments. Many Hebrew Bibles, Prophets, New Testaments, and Tracts, were distributed. About six o'clock they went away, but scarcely was all quiet, before two Jews came to me, who wished that I should prove to them from the Old Testament, that Jesus of Nazareth is the true Messiah. I endeavoured, by the grace of God, to do so, and they appeared to receive what I said without much contradiction. I then spoke earnestly, and said, that it was not enough to know the Messiah with the understanding, or to confess him with the mouth, but that as he had given his soul an offering for our sins, and shed his blood for our purification, so he required us to confess him openly, and to take up our cross, and follow him. In the mean time the young man came in, who had on Saturday preferred having a New Testament to the Prophets; and when the other two were gone, I questioned him about some things in Matthew and Mark, which he said he had read, and which I found he knew tolerably well. He begged me to explain Stephen's speech to him, which he had read over several times at

home. This I did, and added some remarks, which I hope made an impression upon him. He afterwards told me, how on our account he had been made unclean by a Rabbi, with whom he had studied. The Rabbi asked him why he came to us? To which he answered, "Why should I not go? they do not say any thing bad: all that they say, they take out of the holy Bible, and exhort and beseech us to read it diligently; whereas, you have never taught me any thing but the Talmud, with which you turn my head. Did you ever read one chapter of the Bible with me, all the time that I have studied with you?" The Rabbi was irritated, and said, "If they please you better than I do, go away to them;" and thereupon turned him out. He told me further, that when he went home on the Sabbath with the New Testament, his father was angry with him because he read in it; but as soon as he had read a part of it aloud, his father was pacified, and said to him, "Much wisdom (*חכמה*) is to be learned from that book, but I am too old for that; you may read it." "This I do; (he added) and when any thing pleases me particularly, I read it to my father." I afterwards explained to this Jew some Messiah-passages, and gave him a Hebrew Bible to compare the passages quoted in the New Testament. He remained until eight o'clock. May the merciful Saviour receive this stray sheep!

Tuesday, Jan. 16.—To-day I worked all the forenoon at bookbinding, to get forward the 500 copies of Genesis; but towards ten o'clock my room was filled with Jews, old men and children; and when I told them to go to the receiving room, they begged me to speak with them, because the other room was so full, they could not get near to hear and speak. At first, some proud and spiteful Jews heaped a number of questions together. They argued—because they understood nothing of grammar—that some things were wanting, and some things superfluous in the law. But they were put aside by the others, and pushed into the back ground, with the words,

"How proud you are! he is a greater דגול, a more learned man than you; you have no manners at all—דגול דגול." I then spoke of the sad fall of the Jewish people, in that they preferred the words of men to the word of God. I read Jer. viii. 7—10, and told them, that the word of God is so scarce amongst them, that strangers, whom they hate, penetrated with love to God and his Messiah, felt themselves called upon to distribute his holy word amongst his backsliding people. "The Gemara (I remarked) is to be had in abundance, but not the Bible; and it is deemed a disgrace for a Jew, to employ much of his time with the Bible, and thereby neglect the Gemara. The Gemara is your false prophet, who cries Peace, when there is no peace. Consider now at length your false ways, and seek the true one in the word of God, lest the wrath of God come upon you, and the whitewashed building fall, and you perish in the ruins. Believe not *me*, but believe the Scriptures. The prophet says, You hear lies gladly, Ezek. xiii.; therefore pray for the Spirit of Truth, that ye may know how far you are departed from God, and how you are deceived by the lying Talmud. Pray for the spirit of grace and supplication, that you may look upon Him whom your fathers pierced, and whom you pierce every day by your sins," Isa. liii. 5. All heard me with attention, and I hope not without effect. One Jew, to whom it was no doubt unpleasant, that the word of truth should be thus heard with attention and respect, attempted to interrupt me several times by questions, but the others, and especially the younger ones, reproved him rather severely, and he was forced to be silent. But at length he would not suffer himself to be put down any longer, and cried out with all his might, "What is all this nonsense to me? you say that the sceptre is departed from Judah; have the Jews then no King at the other side of the river Sambation?" I attempted to show him, that this was a fable; but he cried aloud, "I have seen the

water myself, and I will let my head be cut off, if there be no such river." I offered him 100 dollars if he would bring the water, and show it to me; upon which he was much embarrassed, and held his tongue. I added some words about Messiah, and distributed some tracts, and one New Testament. In the afternoon I worked till five o'clock in the bookbinding institution.

Jan. 29.—In the last week we were not able to receive so many Jews, on account of the sickness of brother M'Caul and his family; and we were in want of Bibles. But nevertheless, there frequently came some to get passages of Scripture explained to them; and we declared to them the word of the cross, and as I hope, not without a blessing. On Saturday particularly there were many Jews with us: early in the morning six Jews, not unacquainted with the Bible, and apparently persons of consequence, came to me to enquire why we distribute the Old Testament amongst them? I explained to them the reasons, and they appeared to hear with attention. We then spoke of the Talmud: they wished to prove its divine authority, by showing that we cannot understand the Bible without it. As I asserted the contrary, they asked me to translate some passages from the Psalms, Job, Isaiah, and Ezekiel. I then asked one of them to give Rashi's interpretation, but they were ashamed of the nonsense contained in it. I then enquired of them whether they knew any thing of Messiah, and quoted several passages relating to him, before his advent in the second temple. Hitherto they had heard with attention, and often looked at each other, as if they were touched; but now they all, and one especially, begged me to have the kindness to postpone the subject until Tuesday, when, they said, they would certainly come again. I represented to them the sin they committed, in not confessing the truth, which they had now heard out of the word of God, and of which they were convinced, as I could assert almost with certainty. They were ashamed, but still persisted in requesting me to

wait until Tuesday. I saw that they were afraid one of the other, and therefore I concluded with an earnest exhortation to them, not to despise the grace of God, nor to resist the voice of his Spirit, which spake to their hearts. They requested me to lend them the New Testament; I lent two amongst the six Jews, and gave each of them the tract, No. 8. The remainder of the day the Jews continued to come to me, and brother Becker had Jews the whole day in his room. On Sunday, 28th, there were eight Jews present at the sermon, and Becker preached with power and affection. Surely the Lord, who is so willing to bless, will not keep back his blessing here.

To-day brother M'Caul was able to receive the Jews again. In the morning there were many Jews, but most of them appeared not to have come in order to hear the truth, but to get books. There were, however, some amongst them of a better sort. In the afternoon there were again a great many Jews. The subject of conversation was the ungodliness of the Talmud, which was proved to them from the contradictions it contains in itself, and against the Bible. Brother M'Caul told them his parable of the lamp, which made a deep impression, as they remained for some minutes in silence. O Lord, from whom alone we expect the increase, bless the word, which Thou permittest us to declare! Amen. At seven o'clock the Jews went away, and a young man came to beg M'Caul to stand sponsor for him at his approaching baptism. He had been eight weeks with the —, but knew absolutely nothing of Christianity. Amongst other questions proposed to him by brother M'Caul, was this, "What can Jesus do for you, that you are willing to be baptized in his name?" He replied, "What can Jesus do for me! nothing; he is long since dead; you know he was killed by the Jews," &c. My heart was much grieved for this youth. About eight o'clock three Jews came to me in order to buy Bibles. I spoke to them concerning the right method of studying the Bible, and the

great object of doing so, in order to attain the knowledge of God.

Jan. 30.—To-day we had Jews with us the whole day. They were better disposed than those of yesterday. The word of the cross appeared to make a good impression on some, and they heard in general with attention. In the afternoon there was more disputation, but I hope that even this was not without profit. I had a long argument concerning the necessity of sacrifices, and the types of which Messiah is the substance, as the Jews asserted that repentance is sufficient. There was afterwards a disputation concerning the sufferings of Messiah, which were proved from Isa. liiii. A Chasid, who was spokesman, said that this chapter was to be interpreted of the Zaddikim, (pious) who suffer for the other Jews. When we replied that there was none righteous, no, not one, he said that true conversion consisted in abstaining from all delicate food, especially in living upon bread and water alone. M'Caul replied, that if this were sufficient, then all the malefactors in the public prison must be Zaddikim, for they lived on bread and water all the year round. This Chasid afterwards asserted, that the Sanhedrim, and doctors of the law, were all prophets and pious men. I showed him from Ezekiel viii. that the Sanhedrim had been guilty of idolatry. But the Chasid, who had more respect for the Rabbins than for Scripture, said, without any ceremony, that Ezekiel had told a lie. But when I addressed him earnestly, and declared before all present, that he had blasphemed the name of God, (מחלל השם) he said, Ezekiel had not told a lie, but had made a mistake. So sadly is Israel fallen, and so great is the mischief done by the Talmud! May the Lord have mercy upon him, and upon them all, and lay not this sin to their charge!

In the afternoon the Jews were more candid, and appeared to lay the matter more to heart. One, a zealous Israelite, spoke for the others. The subjects discussed were, the corrup-

tion of man, and the nature of true repentance. McCaul addressed them at length, concerning the original state of man in the image of God; the greatness of Adam's sin, in preferring the service of the devil to that of God; how God had foreseen this, and provided a remedy, the Messiah, whom he had announced even in paradise; Jesus of Nazareth is this Messiah. He then made a confession of his faith, and hope in him as a Saviour. All remained quiet, and attentive, and there was no interruption. Only when he had ceased to speak, one Jew said, "The latter part cannot be true." When they were going away, the spokesman said, "If you speak this for money, it is shameful; but if from a feeling of piety, it is the duty of every honest Jew to come every day, so long as you are here, and to confute you." He had probably not remembered that the word of God cannot be refuted. Heaven and earth shall pass away, but the word of God remaineth.

Towards evening I had a grievous example of the wickedness of the human heart. I spoke with a Jew concerning repentance and prayer, especially concerning "the spirit of grace and supplication." He said, "Our Rabbies say, that when Messiah comes, all will receive him." I opened Isa. liii. to show him how Messiah should be despised, &c. He cried out, "No, that's not the true interpretation; (בשט) give me the book." I gave it to him; his countenance changed, and I might almost say, the devil took possession of him. He was so ignorant, that he could not translate; but when I told him the translation, he had cunning enough to pervert it. He explained the chapter of our Lord. "He was despised and rejected of men, a man of sorrows," &c., in reference to the sins which he had introduced into Israel, because so many were baptized. "He has borne our sorrows," that is, the sorrows which he has caused to Israel, and while Israel suffers on his account. He meant the persecutions and oppressions which Israel has suffered from the Christians. I cannot write

all his diabolical suggestions. I will only give one instance more of his perverseness: when he came to the verse, "He had done no violence, neither was there deceit in his mouth," he converted the passage into a question, "Has he then done no violence?" I was much grieved; I asked the Jews who were standing by to translate the verse; which they did, as it ought to be translated. And I pointed out to him what the words ought to be, in order to be translated as an interrogation; upon which, he said the negative particle לא was a mistake, and superfluous. It was a great trial to me, and I was obliged to exercise great constraint, or I could not have spoken to him with love. I gave him an earnest exhortation, and told him that he was worse than Korah: Korah had murmured against God and against Moses, but he had mocked the Lord and his Messiah.

Feb. 12.—I went over to the receiving room, and found brother Becker with a number of Jews. As he was obliged to go to the Censor's office, I continued the conversation. I spoke of the atoning death of Messiah, how he had made an end of sin, and brought in an everlasting righteousness.

Jew. So then now we need do nothing, as Messiah has done all for us.

I. Nothing is required of us but faith, and love, and their fruits; as was required of Abraham our father.

Jew. Did not Abraham keep all the 613 commandments? (תריג מצות.)

I. We find nothing of that in the Bible, but we find that he believed in God, and loved him more than even his only begotten son, the son of promise. He knew that his son was a type of the Messiah, and that as God would not leave Messiah in the grave, so he would raise his son from the dead.

Jew. Did then Abraham, Isaac, and Jacob, believe on the Messiah?

I. Yes, Jacob waited for the salvation that is in Messiah, for he said on his death-bed, לישועתך קויתי

יְהוָה: and even Job, who was a Goi, knew that his Redeemer lived.

I then entreated them not to despise these glad tidings, that their Redeemer liveth, that they too might be able to hope in his salvation, and in his righteousness. I then sold two copies of Genesis, and two Prophets with New Testaments, and distributed some other books.

When these were gone, ten other Jews came. I asked one with a grey head what he wished?

He. I wish to hear something.

I. Do you wish to hear something concerning Messiah?

He. Yes, let it be about Messiah.

I. We hope that Messiah will soon come in the clouds of heaven, as the Son of Man, to erect his everlasting kingdom.

He. That is our hope too, as we say every day in our creed, **אני נאמן**.

I. Your creed was made by a man, and so you hope in Messiah only as you have been taught by men; but it is written, "Cursed is he that trusteth in man." But our hope is founded on the word of God. That you hope according to the word of men is soon proved: tell me, is Messiah come?

All. No.

I. When Messiah comes, will he establish his eternal kingdom?

Jews. Yes.

I. Must not Messiah be first born upon earth of the tribe of Judah, of the family of David, and in Bethlehem, before he comes as the Son of Man? Must not Messiah be cut off from the land of the living, as an offering for our sins? Must he not be cut off, but not for himself, as Daniel says?

All were silent and embarrassed. At last the old man said, The gentleman says the truth, and we are ignorant.

I. So know then, ye of the house of Israel, that Messiah is already come, at the appointed time, during the second temple, and has fulfilled all that the prophets predicted concerning him. He was cut off from the land of the living, but God did

not suffer him to see corruption, for he rose from the dead on the third day—was seen of 500 brethren—ascended into heaven, and now sits on the right hand of God, a priest for ever. He drank of the brook in his way, therefore is his head lifted up; and we now expect his advent from heaven as "the Son of Man," a Redeemer to those who have trusted in his atonement, and have been justified by his righteousness.

Some endeavoured to make objections, but I turned to the old man, and to the children, and said, "Give glory to God, and say whether I have spoken truth." 'Yes,' was the answer. I then dismissed them with a prayer.

(To be continued.)



LETTER FROM THE REV. L. HOFF.

WE present to our readers a Letter from the Rev. L. Hoff, dated Petrikau, 27th March, 1827, giving an account of his proceedings:—

My last letter conveyed to you the remainder of the Journal of Brother Meiersohn and myself, during our journey last year. I now send you some further information concerning this missionary station, and what has happened during the winter. Great multitudes of Protestants in this vicinity having been until now, without any ministerial care, we have continued to visit them, as well as the Jews, during the time which is less fit for longer journies. Thus we made six short journies, directly or indirectly, on the work of our mission, during the winter.

The public service in the Lutheran Church in this place has been continued, and matters are now so far arranged, that Mr. Benni, candidate of divinity, is lately arrived from Königsberg, to undertake the ministry of the congregation. Two other Protestant congregations in the vicinity are likewise so far advanced, that churches have been built, and faithful ministers are now engaged for them.

Thus, by the Lord's blessing, these poor people will soon be properly provided for, and we shall be released from our engagements to them, and the time we have spent for their spiritual welfare, will be amply made up to the Jews of these places, by the faithful servants of Christ, who are now placed in charge of these congregations.

Besides these important concerns, the instruction of the two proselytes, Grosswald and K. was continued until the baptism of the former, and the dismissal of the latter. It was not without grief that we sent K. away before he had got a proper knowledge of the truth; but as he did not behave well, we had no choice. Lately, however, we have received some pleasing accounts of him. He is now at Tomaszow, where some Protestants live; and we are told, that he continues to read his Bible, and is anxious to obtain other religious books from the Protestants. We hear also, that now he behaves himself very well, and that the Protestants esteem and love him. May the Lord bring the truth into his conscience, and shew him the way of salvation, and make him a blessing to his present Jewish master, and to others of his brethren!

Our intercourse with Jews from this and other places, has been kept up during the winter; and several copies of the Old and New Testament have been put into circulation; so that our stock of Hebrew Bibles is exhausted, and we are unable to satisfy the continued demands of the Jews. Our endeavour to become more useful to the poor neglected Jewish females has not succeeded: we have failed twice in our attempts, but we trust in due time we shall succeed.

Concerning the particulars of our journeys, &c.—On the 1st of December, last year, Brother Meiersohn and I set out for Salzfeldt, from whence we had intended to bring Grosswald to Petrikau for further instruction. At the inn where we stopped on the road, I spoke to a Protestant servant, upon the danger of the continual bad examples set before him in the house in which he lives: I exhorted him to

turn from these things, and to seek strength from the Lord his Redeemer, and gave him a little tract, containing some passages of Scripture apposite to his case. I then visited a Jewish family, which occupied a room in the inn: the eldest son is a cripple, twenty-eight years of age; and the whole family exhibited a spectacle of misery. I spoke to these poor people of conversion to God, as a certain source of consolation under temporal affliction, and offered them tracts, the acceptance of which, however, they declined, observing that they had received the same books long ago, from a traveller at Lusomirz, when they were living there. In reply to my question, What they had learnt from those books, and what was become of them? they gave such answers as showed that they made a bad use of the books. I therefore addressed the cripple again on his miserable condition in this world; on the necessity of seeking the Lord with a sincere heart, and on the probability that the tract I offered him, might be of use to him; but he still refused to accept it, and I was obliged to leave them. In the afternoon another scene of misery was presented to our view. We passed a village, where the houses of several Protestants had lately been laid in ashes. We spoke with the poor creatures of the gracious designs of God in his judgments, and the word of love and exhortation seemed to reach their hearts. Through the kindness of Mr. Hall, of Warsaw, I have been enabled to provide them with religious books, and with some temporal assistance.

In the evening we reached Salzfeldt, and found Grosswald in an indifferent state of health. We took up our abode in one of the pious families of the colonists. Several religious people came together in the evening, to hear our accounts of the progress of the Gospel. They were satisfied with what they heard, and they promised to pray for the conversion of Israel. The following day we paid a visit to the worthy and Rev. Mr. B.

On Sunday, the 3d, I preached to a numerous and attentive congregation in Salzfeldt. In the afternoon

some religious books were distributed. On Monday we returned to Petrikau. Though the weather and the roads were very bad, yet we were not the worse for our journey.

The following day we settled the course of instruction for our two proselytes, and we agreed that Brother Wendt should undertake their tuition.

On Monday, the 11th of December, Meiersohn and I set out upon another journey to Tuszyn, where I preached on Tuesday to the Protestants. In the afternoon we were visited by two young Israelites, one of them the son of the rabbi. A long conversation took place concerning the truth of the Gospel. An explanation of the sixth chapter of Isaiah seemed to make a great impression on these young men. They stayed all the afternoon, and the conversation became gradually more and more interesting. They were about to select some tracts, when two Jewish women, the mothers of the youths, pressed into the room, and compelled the young men to leave us. The wife of the rabbi did not allow us time to speak to her, but we told the other Jewess that we had conversed about the Holy Word of God. She cried, "My husband understands it as well as you do, and you may speak with him." I told her to send her husband, that he might know what we had said to her son. The son, however, was obliged to go, and as he went out of the door, he cast upon us a look of pleasure and satisfaction. The next morning we visited the rabbi. Several Jews were assembled, and a conversation of nearly four hours took place. May the Lord bless it!

The following day I paid a visit to a young Protestant minister lately arrived, and who now lives two miles distant from T. We spoke of the conversion of the Jews and other important subjects; and I trust the Lord has sent in him, another faithful labourer into his vineyard. In the evening I returned from this delightful visit.

Observing in the Jews of this place a general disinclination to speak with us, we left T. on Friday, the 14th,

and went to Brzezín. The roads through the forests were scarcely passable, and we were all day going a distance of three German miles. In the evening we reached Brzezín in safety. The new wooden church, which the Protestants of this place, under many difficulties and sacrifices, erected about a year and a half ago, affords us a delightful prospect. We were kindly received. On Saturday morning Brother M. went to the synagogue, and at the request of the Protestants I went to visit the Protestant School. I was glad to observe the progress of the school. Brother M. was engaged with Jews all day long: I was occupied by the different applications made to me by the rising congregation.

On Sunday, the 16th, the church was crowded long before the beginning of the service. By the grace of God, we united in thanksgiving to Him, by whom the work has thus far succeeded, and we spake to the assembly on 1 Cor. iii. 11—17; and then dispensed the Lord's Supper to about 500 persons. May the Lord's blessing rest on all who partook of it!

On Monday morning we had divine service again, and about 200 persons received the holy communion. On this occasion a collection was made, for providing a minister for these poor people.

In the afternoon and evening I was engaged with a Jew, who is accounted the richest man in the town. He came on purpose to argue with me, and the manner in which he spoke, showed that he felt an interest in the matter. I observed in him a great degree of self-knowledge, and of attention. The last passage which we considered, was the eleventh chapter of Isaiah. The observations which were made on that chapter, and in reply to his remarks, seemed to strike him forcibly. When he left us he promised to read the New Testament, and to give a donation to the fund for providing a minister for the Protestant Church here. Brother M. being invited by some Jews, went to see them, and had a long conversation with them. As he returned home, one of them accompa-

nied him, and manifested his inclination to become a Christian by public profession.

On Tuesday morning we distributed books among Jews and Protestant Christians; and then set out for the colony K. where I was to meet the young minister before mentioned, to whose parish this colony will belong for the future. On Wednesday morning the Rev. H. preached a faithful sermon, and I administered the Lord's Supper: at the conclusion of the service I addressed the congregation. We spent the afternoon in edifying conversation, and in distributing books. The Lord bless the seed sown on this journey. On Sunday, the 21st, we returned to Petrikau.



MEDITERRANEAN.

(Continued from page 183.)

THE following Extracts are a continuation of the communications from one of the Missionaries of the London Society, stationed on the shores of the Mediterranean.

Jan. 31, 1827.—I finished the fair copy of my Catechism upon the Old Testament, which I hope to get introduced as a School Book into the Jewish Free Schools. Should any objections be made to the doctrines contained in it, I trust a way for discussion may be opened; and thus, if the Catechism should be rejected, the time spent upon it will not have been in vain.

Feb. 15.—I received a letter from B—, who is now at ——. He writes for Italian Bibles, which he has an opportunity of selling. He desires to know the price of a New Testament in English, and asks for a Hebrew New Testament, and some of my tracts.

I called upon H. to settle for the Bibles which he has sold. He was not in the shop, but I had some conversation with the persons at work. I asked if they had ever read the New

Testament? They said, Yes; but they were evidently very indifferent to its contents. I enquired if any translation of the Targum, Talmud, and Book Zohar is to be found in —? They told me not; but showed the Targum of Onkelos, and the Book Zohar in Hebrew. They have a great veneration for the latter; but confessed their ignorance of its meaning, on account of the figurative style in which it is written. I wish to collect passages from the Jewish authors of antiquity, being persuaded, that the Jews may be convicted of error from those authors; and therefore I purchased the Targum, with some other commentary annexed. They told me, that permission to print almost all their books is easily obtained in —, but that the Talmud is prohibited.

Feb. 21.—I sent B. four of my tracts, and two of No. 8, in Italian; and also a Hebrew New Testament gratis, together with the following letter:—"Sir, I received your friendly letter, and am sorry that the Bibles have not yet arrived. When they come, I shall remember your application, and send you information. I send now a Hebrew New Testament, which I beg you to accept, as a token of my sense of the civility and attention which you have shown to me, and particularly at the Hebrew School. I have also sent two tracts in Italian, containing proofs that the Messiah is come; and four other tracts, containing the principles of true religion, collected from the Scriptures and the writings of your wise men. There may be some things in these tracts which may be contrary to your opinions; but I ask you to read them with a candid mind, and to believe that a sincere wish and desire for your spiritual good, have induced me to send them to you. I assure you, that Religion is something more than a name: it is to make us happy when this short life shall be over. I look for happiness myself only through the merits and atonement of Jesus Christ, in whom I trust, as the long promised Messiah. And knowing that He, who is my only Saviour, was

a Jew, I feel a regard for all the seed of Abraham, and pray the God of their father to show them, by means of his holy word, the way to eternal life. Our religion teaches us to love one another. I wish to do so, and therefore beg you to read, without prejudice, the little books that I send. Do not think I shall be offended, if you think differently from me; on the contrary, I shall be glad to enter into a friendly discussion with you upon those points, that may form a difference in your belief, and in mine. I fear, either Christians, or Jews must be wrong. If we are right, you are in error; if you are right, we must be in error. Let us then be anxious to do each other good, by striving to set each other right; and thus follow the advice of Solomon in Prov. ii. 2—5. Wishing you every good, and that we may meet in heaven, I remain your's sincerely."

March 3.—I met C., and gave him my Catechism for his perusal, promising to have it printed for the use of the Schools, if he and the other directors will engage to admit it as a School Book. He received it very favourably, expressing his persuasion, that it would be approved by his nation.

March 21.—I wrote to B., apprizing him of the arrival and the prices of the Bibles, and offering to supply him on moderate terms.

March 26.—Received the following letter from B.:—

Reverend Sir,

"I have received in due time your favour of 22d February, and I did not answer it sooner, being in expectation of the books you announced in it to have sent me. I have as yet received no book, and do not know by what conveyance you have sent them, so as to be able to make enquiries for them. I therefore request you kindly to inform me, that I may learn what is become of them.

"As soon as I shall have read your work, I shall let you know my opinion of it, and you may be sure I will give it you sincerely. I find with pleasure that you have received the Bibles, and I shall give an order

next week for three Bibles of Diodati, and an English New Testament; but I beg you to make the price as low as you can. I shall then be able to dispose of many of them. As for the Commentators you mention, I intend coming to ——— next Easter, and I shall then have the pleasure, to see you, and give you the necessary directions."—Respectfully your's, &c.

March 28.—Mr. ———, commissioned by B., sent for three Bibles and one English New Testament, which I forwarded immediately.



CONSTANTINOPLE.



LETTER FROM REV. H. D. LEEVES.

In our Number for April last, we inserted an account of the persecutions endured by the Jewish converts at Constantinople, in consequence of their profession of Christianity. By the following letter from Rev. H. D. Leeves, to one of the Secretaries of the London Society, dated Constantinople, 24th May last, it will be seen that one of the converts, already mentioned, has fallen away, under the pressure of his sufferings, but that the other two remain firm.

June 25.—I have the pleasure to acknowledge the receipt of your kind letter of March 29th, in which you authorise me to draw upon you for £20. to assist towards the expences I have incurred on account of the Jewish converts confined in the Bagnio, whose case I recommended to you in my last letter. You are so good as to add, that if more were required, you had no doubt you could collect a moderate sum for their further assistance. I would request you for the present to pay the £20. into the hands of Mr. Tarn, who has undertaken to receive any other subscriptions that may be offered; and should eventually more be required, which I hope may not be the case, I

will hereafter mention it to you. In the mean time, accept my best acknowledgments in the name of the sufferers. I have received here above 2000 piastres for their benefit, the French and Dutch ambassadors having been among the contributors.

I am sorry to inform you that one of the three converts has fallen away, and renounced his Saviour; but the two others stand firm, and give very encouraging marks of sincerity. As I have written by this occasion a detailed account of their circumstances to Dr. Pinkerton, I beg to be allowed to refer you to that letter.

I am yet in uncertainty how their fate will be decided, whether at the end of their term of imprisonment, which is now expiring, they will be released, with liberty of conscience; or whether the Turks will further gratify the unabated vengeance of the Jews, by putting them again under their jurisdiction, or by prolonging their confinement. In the mean time, the rigour of their punishment, and the severe system of espionage, and coercive measures adopted by the Jewish nation among themselves, prevents any more individuals from openly declaring themselves. No Jew now dares approach us, and although the effect of these conversions will, I sincerely trust and believe, ultimately appear, the door for outward exertions among them, is, for the present, almost entirely closed. All we can now do is, to give from time to time a few tracts, and a New Testament to such persons as privately seek for them. Many circumstances concur to render our operations peculiarly difficult, and prudence more than usually requisite; among which, are the hostile and jealous feelings with which our nation, and all that we do, are regarded by the Turks, in consequence of our mediation in behalf of the Greeks, and the appearance of Lord Cochrane in the Archipelago. Should, therefore, the Rev. Mr. — come here, I should be most happy to welcome him; but I fear he would find his hands greatly tied up. It is a consolation however to reflect, that it is amidst difficulties and persecution

that Christianity is apt to strike its strongest and most vigorous roots, and when the sun again shines, the plant may rapidly spring up, and bear fruit in a day.

From more recent letters, to other individuals, and to the officers of the British and Foreign Bible Society (one of so recent a date as the 10th Aug.) we learn that the two converts, although subjected to an additional imprisonment of three years, remain stedfast in the faith, under a very accumulated weight of suffering. We hope to have it in our power, ere long, to publish more extensive details, on this very interesting subject.

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#### NETHERLANDS.

LETTER FROM MR. J. H. GRAF.

It was mentioned in the last annual Report, that Mr. J. H. Graf, one of the students of the Missionary Seminary, had gone to join Mr. Stockfeld, to assist him in his Missionary labours in the Netherlands. We have now pleasure in presenting to our readers the following communication from Mr. Graf, under date, Cologne, 23d May last.

I will endeavour to give you a brief statement of our labour among the Jews during our last journey. We left Cologne on the 8th May, and arrived in the evening at Jülich. Next morning we visited some Jewish families, amongst which was a teacher. Finding him unwell, Mr. Stockfeld took occasion, from his illness, to say, that the Lord spoke to him by means of this sickness, and called upon him to consider how he should escape the wrath to come. The Jew, being angry at this, exclaimed, "How can you, who are less than worms, pretend to search



out, and to determine the Lord's dealings with men? Be ashamed to speak thus! O that I were well, I would answer you." To this he received a due answer, according to the Scriptures; but finding him unwilling to hearken, we left him.

Walking in the street, we saw another Jew, standing in front of his house. We went to him, and he took us with him into his room. As we entered the house, we found it very dark, as it was a dull morning; and Mr. Stockfeld observed upon it, by saying, "The darkness of our minds is like this darkness, before the Lord enlightens them by his Spirit: therefore we should pray with David, 'Open thou my eyes.'" This Jew listened very attentively to what was said, and seemed moved; and as we left him, we asked a blessing for him from the God of his fathers.

After this, we went to Albenhoven, where there are some Jewish families: but finding only the females at home, we could only speak with the school-master. He appeared a friendly man. As we discoursed upon the depravity of the human heart, and our inability to deliver ourselves from perdition, and also of the way in which we may obtain the remission of our sins, and deliverance from the power of sin and Satan, he used some evasions, but he could not well support his argument. We conversed a considerable time with him, but it seemed to make little impression. Having exhorted him to read the Scriptures, with prayer unto the Lord for his Spirit to teach and enlighten, we left him.

About six o'clock in the evening we arrived at Geilenkirchen, and on the following morning we went to the synagogue, where the Jews were assembled. As we went out, Mr. Stockfeld got into conversation with the reader. He being an old man, and an unbeliever, would not admit the great truths of Scripture relative to the fall of man, and his being under the wrath of God, and concerning the Messiah; and he put the authority of Moses and the Prophets upon a footing with that of the infidels of modern times. We replied, that the Scrip-

tures alone can instruct us as to the way that leadeth to eternal life; and on our pressing him with plain passages of Scripture, which declare the depravity of human nature, and the promise of Messiah, he said, "This is not the place to speak of such things; if you will come to me at my lodging, I will propose questions to you regarding Judaism, and the learned ones." In the mean time there came another respectable looking Jew, who invited us to come with him to his house; and our old unbelieving disputant left us. When we came into the lodging of the last mentioned Jew, he said, "The old gentleman has not spoken with you as a Jew; if he were a Jew, he must have spoken differently. But I know him. For myself, I must confess, that, though born of Jewish parents, and still belonging to the Jews, I cannot be persuaded, that the Law and the Prophets are the word of God; at least, so as we have them now. I think they must have been falsified by men; for I cannot imagine, that the highest and wisest Being should give laws concerning such trifling things" (alluding to the ceremonial law.) We answered him, that the ceremonial law had shadowed forth the Messiah then to come; and that it was intended to keep the people in continual remembrance of their sins: and I explained that now, since He who was shadowed out in that law has appeared, and brought in an everlasting righteousness, the ceremonial law had passed away: and that now, every one who would be saved, must believe in Him, who was bruised for our iniquity. On this, he denied our statement, both as to original sin, and a Messiah promised. We remarked, that in point of fact, sins are committed by sinful men; (which he did not deny) and we asked, by what means he supposed a man could obtain forgiveness of sin?

*Jew.* By turning away from his sins, and leading an honest life.

We proved to him from Scripture, that something more than this was necessary, and we argued together more than an hour, and then left him.

After this we set out for Sittard, and

arrived about noon. We then took our dinner, and went out to visit the Jews. As we entered one of the streets, we saw a Jew standing by himself, and Mr. Stockfeld accosted him, and enquired for their school: and then getting into conversation, he spoke of the depravity of the human heart, and the only remedy for sin. But the poor man seemed very ignorant, and did not answer a word. A little further on, we saw another Jew, apparently much advanced in years. Mr. Stockfeld began to speak to him of death and of eternity, and of the right preparation for it. He heard us for a long while, and thanked us for the advice we gave him; but added, "If you had brought me some Kroner Thaler, it would have been better for me." We could only lament that he should prefer a little money to eternal life; and pray the Lord to open his eyes, that he might know what concerned his peace.

We went next to the schoolmaster. He had a great many children with him, and was instructing them. Having spoken of various things, the conversation turned at length to the very point we had before discussed. He complained that the children were taken so early from school, that they could not be made sufficiently acquainted with the way of salvation. But he very soon betrayed himself, his own ignorance of it. When we asked, by what means the Jews now could receive forgiveness of their sins, since they had no longer the offerings which their fathers had, he replied, "By prayer and fasting." We asked him to prove this from Scripture, and to show that God had substituted prayer and fasting, instead of the offerings; which, of course, he was not able to do. A long argument then began, and more Jews came into the room, and listened: but they all maintained that the Messiah was not yet come, and that all Jews must be saved, even the very worst. We proved the contrary from Scripture. Mr. Stockfeld then offered him a tract, but on reading a little of it, he returned it, saying, he knew it already, having received some in Elberfeld.

We left them, praying that the Lord would be pleased to pour out the Spirit of prayer and supplication upon them.

(To be continued.)



## DOMESTIC.

WE regret to inform our readers that we were mistaken in stating, as we did in our last Number, that the Jewish Rabbi at Bedford had been BAPTIZED.

Some expressions in the letter which communicated the fact of his conversion, led to the conclusion that he had also made a public profession of his faith, but it appears, that his baptism has not yet taken place.



## ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

ON the 24th of August, the Rev. I. Saunders, A. M., Rector of St. Anne's, Blackfriars, proceeded on a journey northwards, accompanied by the Junior Secretary, to attend Anniversaries at Liverpool, and other places.

### Lancashire.

On Sunday, Aug. 26, the Rev. I. Saunders preached in the morning at St. Matthew's, *Liverpool*, without collection; and in the evening at St. Andrew's. Collection, £40. 12s. 10d. Rev. J. B. Cartwright preached in the morning at St. Andrew's, without collection, and in the evening at St. Matthew's. Coll., £10. 14s. 8½d.

On Monday evening, the 27th, a meeting of the Collectors, and other friends of the cause, was held in St. Andrew's School Room, and was very numerously attend-

ed. They were addressed by the Rev. Messrs. Tattershall, Cartwright, and Saunders.

The eighth Anniversary of the *Liverpool Auxiliary Society* was held in the Music Hall, on Tuesday evening, the 28th. The Rev. G. Driffeld, Vicar of Prescot, in the Chair. The Report was read by the Rev. Thos. Tattershall, one of the Secretaries of the Auxiliary Society. Resolutions were moved and seconded by the Rev. A. Dawson, and J. B. Cartwright; Robt. Davies, and Thos. Tattershall; H. Ralph, and Isaac Saunders; B. Guest, and W. Rawson; W. Scoresby, and A. Dawson. Collection, £24. 6s. 3d.; besides a donation of £10. 10s. from Rev. A. Dawson.

On Wednesday evening, the 29th, the usual sermon to the Jews was preached by the Rev. I. Saunders. Thursday and Friday having been occupied in visiting the Chester Auxiliary, on Saturday the Rev. I. Saunders proceeded to Prescot, and Rev. J. B. Cartwright to *Lancaster*, (where local circumstances prevented a meeting being held this year) and from thence to Whittington.

On Sunday, Sept. 2, Sermons were preached by Rev. I. Saunders at *Prescot*, (Rev. G. Driffeld, *Vicar*) in the morning, Collection, £13.; and at *Latchford* (Rev. — Berth, *Minister*) in the evening. Collection, £11. 9s. 7½d. Also by Rev. J. B. Cartwright, in the morning at *Whittington*, (Rev. W. Carus Wilson, *Rector*), Collection, £8. 10s.; and in the afternoon at *Leck Chapel*, (Rev. — Thurtell, *Minister*). Collection, £3. 17s. 2½d.

On Sunday, Sept. 16, the Rev. Thos. Tattershall preached at *Seaforth*, (Rev. W. Rawson, *Minister*). Collection not returned.

### Cheshire.

The Annual Meeting of the *Chester Auxiliary Society* was held in the Town Hall, on Thursday, August 30. In the Chair, Rev. F. Ayckbowm, Rector of Trinity Church. Movers and seconders, Rev. John Hoskins, and Rev. J. B. Cartwright; Rev. F. Parry, and H. V. Tebbs, Esq.; Rev. Isaac Saunders, and W. Leach, Esq.; Rev. W. Clarke, and Geo. Harrison, Esq.; Rev. Isaac Saunders, and G. B. Granville, Esq. Collection, £7. 16s. 6d.

### Yorkshire.

The Anniversary Meeting of the *Knaresborough Auxiliary Society* was held in the National School Room, on Thursday evening, Sept. 6. In the Chair, Rev. Andrew Cheap, Vicar of Knaresborough. Resolutions were moved and seconded by Rev. Messrs. Cartwright, Gray, Gott, Maude, Saunders, Redhead, and J. Rand, Jun., Esq. Collection, £9. 1s.

### Derbyshire.

From Knaresborough the Rev. Messrs. Saunders and Cartwright proceeded to Derby.

On Sunday, Sept. 9, Sermons were preached at *Derby*, by the Rev. J. B. Cartwright; in the morning at St. Werburgh's, Coll. £19.; in the afternoon at St. Peter's, Collection, £13. 5s. 3½d.; in the evening at St. Michael's, Collection, £3. 9s. 1½d. Sermons were also preached by the Rev. I. Saunders, in the morning and evening at *Matlock*, Collection, £24. 15s. 6d.; and in the afternoon at *Bonsall*, Collection, £5. Also by the Rev. W. Spooner, Rector of Elmdon, Warwickshire; in the morning at *Ashborne*, and



the afternoon at *Parwich*. Collections not returned.

On Sunday, Sept. 16, a Sermon was preached by the Rev. Robt. Simpson, at *Stanton*, Collection not returned. Sermons have likewise been lately preached on behalf of the Society by the Rev. Robert Gell, at *Alstonfield* and *Thorpe*.

On Monday evening, Sept. 10, the Deputation met a few friends of the cause in the Vestry of St. Michael's Church.

The Annual Meeting of the *Derby Auxiliary Society* was held on Tuesday morning, Sept. 11. In the Chair, W. Evans, Esq. The Report was read by the Rev. Robt. Simpson, and resolutions were moved and seconded by Rev. E. Unwin, and Rev. J. B. Cartwright; Rev. Isaac Saunders, and John Flewker, Esq.; Rev. G. H. Woodhouse, and Rev. H. Crewe; Thos. Cox, Esq. and Rev. Robt. Simpson. Collection, £21. 10s. 7d.

#### *Northamptonshire.*

On Wednesday evening, Sept. 12, the Rev. I. Saunders preached at *Rowell*, near *Kettering*. Collection, £4. 13s. 4d.; and the Rev. J. B. Cartwright, at *Geddington*. Collection, £2. 6s. 4½d.

On Thursday evening, Sept. 13, the Annual Meeting of the *Kettering Auxiliary Society*, was held, Rev. James Hogg, in the Chair. Resolutions were moved and seconded by the Rev. Messrs. Cartwright, Brotherhood, Jenour, Barfoot, Saunders, Pickering, Irvine, and Monckton. Collection, £9. 5s.

On Friday, the deputation returned to London.

#### *Surrey.*

On Sunday, Sept. 2, the Rev. D. Ruell, preached on behalf of the Society, at *Godstone*, (Rev. C. J. Hoare, *Rector*). Collection, £20.



#### NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Oct. 7.

#### *Subject.*

THE SCRIPTURAL CHARACTER OF THE MESSIAH—Psa. lxxii.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

### CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                              |     |    |   |
|------------------------------------------------------------------------------|-----|----|---|
| *Anonymous, Aug. 15 .....                                                    | 100 | 0  | 0 |
| Anonymous, by Wm. Leach, Esq. ....                                           | 2   | 10 | 0 |
| Brodie, Mrs., 16, Saville Row, Burlington Gardens, Family Contribution ..... | 1   | 0  | 0 |
| Friend of Israel.....                                                        | 1   | 0  | 0 |
| Hancock, Rev. Wm., produce of Box .....                                      | 0   | 3  | 6 |
| Labouchere, John, Esq., 20, Birchin Lane .....                               | 21  | 0  | 0 |
| Ware, Rev. James, of Maplestead.....                                         | 10  | 0  | 0 |
| Two Sisters, by Rev. C. S. Hawtrey .....                                     | 2   | 2  | 0 |
| Woodroffe, Mrs., by Mr. Northover .....                                      | 10  | 0  | 0 |
| Bedford, by C. Dumelow, Esq.....                                             | 23  | 16 | 6 |

\* One half only of this note has been received.

|                                                                                                                          |                                     |     |    |    |
|--------------------------------------------------------------------------------------------------------------------------|-------------------------------------|-----|----|----|
| Berkshire, Reading,                                                                                                      | by Mrs. French .....                | 8   | 1  | 3  |
| Birmingham, &c.                                                                                                          | by Mr. W. Lea.....                  | 5   | 0  | 0  |
| Ashted,                                                                                                                  | by Mrs. J. S. Green .....           | 1   | 6  | 6  |
| Handsworth,                                                                                                              | by Misses J. and A. M. Halford .... | 7   | 0  | 0  |
| Bradford, York,                                                                                                          | by Mr. Wood .....                   | 30  | 0  | 0  |
| Collingham & Langford,                                                                                                   | by Rev. J. Mayor .....              | 10  | 0  | 0  |
| Dorchester Ladies,                                                                                                       | by Rev. J. L. Jackson .....         | 45  | 0  | 0  |
| Drayton Beauchamp,                                                                                                       | by Rev. B. Woodd.....               | 4   | 0  | 0  |
| East Moulsey, Surrey, collected after a Sermon by Rev. W. Allan                                                          |                                     | 2   | 3  | 9  |
| Glasbury, Brecon,                                                                                                        | by Mrs. Jones .....                 | 3   | 2  | 6  |
| Godstone, Surrey, (Rev. C. J. Hoare, Rector), collected after a Sermon by Rev. D. Ruell .....                            |                                     | 20  | 0  | 0  |
| Guernsey,                                                                                                                | by G. Dobree, Esq. ....             | 81  | 8  | 0  |
| Hereford,                                                                                                                | by Mrs. Sandberg .....              | 15  | 0  | 0  |
| Hungerford,                                                                                                              | by Miss Morse .....                 | 4   | 0  | 0  |
| Leicester,                                                                                                               | by John Fox, Esq.....               | 120 | 0  | 0  |
| Littlebury,                                                                                                              | by Mrs. H. Bull .....               | 17  | 11 | 4  |
| Liverpool,                                                                                                               | by Wm. Simmons, Esq.....            | 90  | 0  | 0  |
| London:—Bentinck Chapel, (Rev. B. Woodd, Minister) collected after Sermons by Rev. B. Woodd and Rev. C. S. Hawtreay .... |                                     | 27  | 6  | 4  |
| Do. by Rev. B. Woodd, for Heb. O. & N. Tests...                                                                          |                                     | 18  | 11 | 6  |
| Do. Miss P.'s Establishment .....                                                                                        |                                     | 6   | 4  | 0  |
| Blackheath Ladies, by Hon. Mrs. Foy .....                                                                                |                                     | 8   | 14 | 11 |
| Hackney & Clapton Ladies, by Mrs. Barker.....                                                                            |                                     | 1   | 1  | 0  |
| Walthamstow, by Miss Hunter .....                                                                                        |                                     | 2   | 18 | 0  |
| Manchester,                                                                                                              | by B. Braidley, Esq. ....           | 23  | 14 | 8  |
| Netherlands, Ostend, by Mrs. Law.....                                                                                    |                                     | 1   | 0  | 0  |
| Newcastle-under-Tyne,                                                                                                    | by D. Akenhead, Esq.....            | 12  | 0  | 0  |
| Norwich,                                                                                                                 | by Rev. H. Girdlestone .....        | 120 | 0  | 0  |
| Nottingham, St. James's, (Rev. J. B. Stuart) coll. after a Sermon by Rev. A. Mc'Cauley .....                             |                                     | 12  | 9  | 6  |
| Scotland:—Ayrshire, Anonymous, for Palestine Fund .....                                                                  |                                     | 2   | 2  | 0  |
| East Lothian Society, by Wm. Hunter, Esq.....                                                                            |                                     | 3   | 13 | 6  |
| Mountgreenan, Ayrshire, by Mrs. Glasgow .....                                                                            |                                     | 2   | 2  | 0  |
| Sea Bank, by Saltcoats, Ayrshire, collected from the work people of R. Cuninghame, Esq. ....                             |                                     | 16  | 6  | 6  |
| Do. Do. Donation by Do. ....                                                                                             |                                     | 3   | 13 | 6  |
| Spalding, Lincolnshire, by a young friend, for Heb. O. & N. Tests.                                                       |                                     | 0   | 10 | 0  |
| Southampton,                                                                                                             | by Rev. Joseph Parker .....         | 72  | 0  | 0  |
| St. Alban's, St. Peter's, (Rev. C. Norman) collected after a Sermon by Rev. J. B. Cartwright .....                       |                                     | 10  | 0  | 0  |
| Suffolk & Ipswich,                                                                                                       | by Rev. J. Charlesworth.....        | 135 | 10 | 6  |
| Turvey, collected after a Sermon by Rev. D. Ruell.....                                                                   |                                     | 4   | 7  | 6  |
| White Roothing,                                                                                                          | by Rev Wm. Gay.....                 | 3   | 12 | 0  |

## LITERARY NOTICE.

The author of "Sophia de Lissau" intends publishing early in the ensuing year, her long promised "Narrative of the striking Vicissitudes and peculiar Trials of the Eventful Life of Emma de Lissau," in 2 vols. 12mo.; in which will be contained, much information respecting the Jews—a people who must ever be objects of interest to the contemplative mind.

## NOTICES TO CORRESPONDENTS.

Xemic will be inserted.

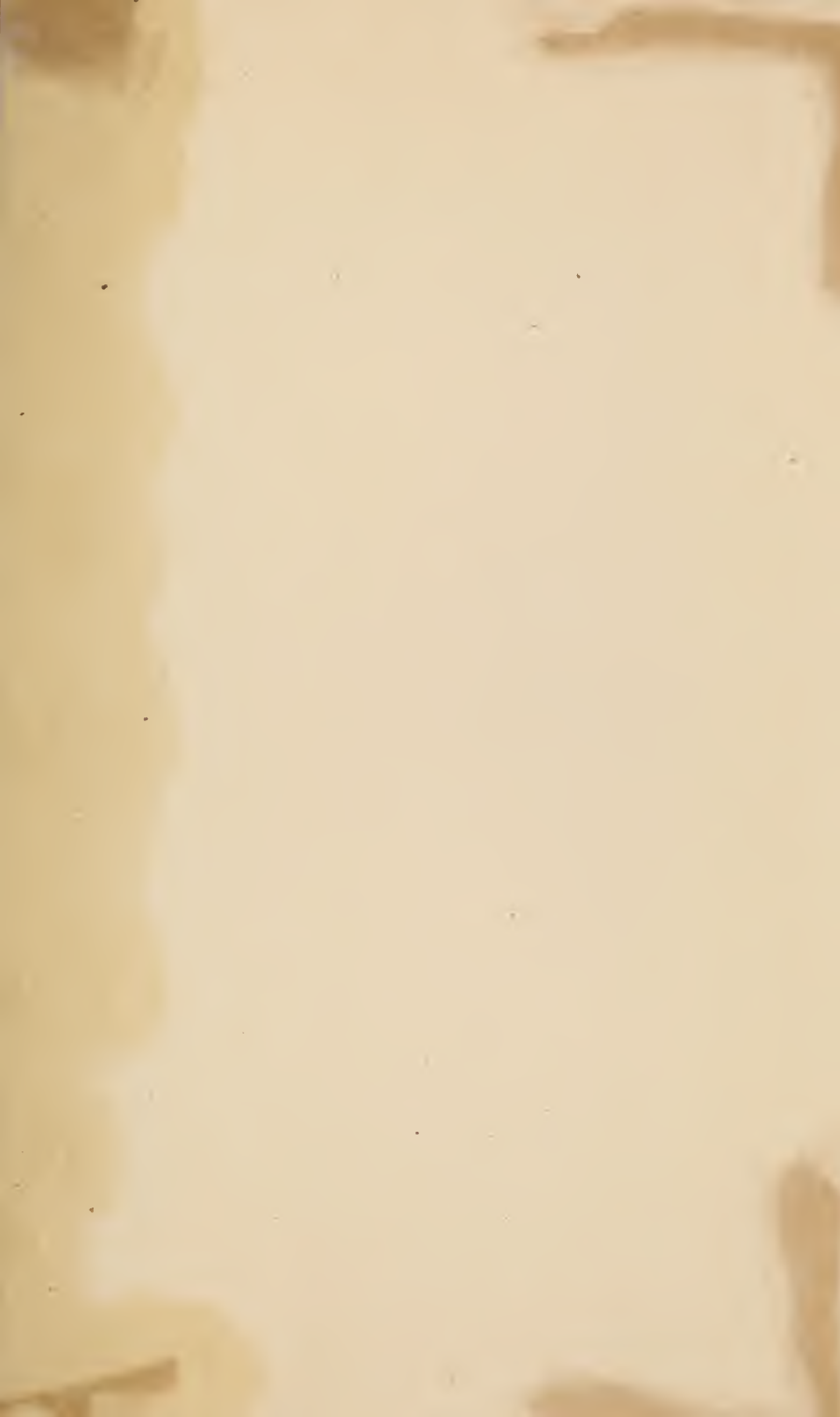
H. will appear in some future Number.

J. J. C. has been received.





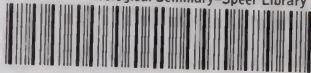




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